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THE EIGHTH NUMBER of the *Indian Evangelical Review* will be published in April. It will contain the Title page, Table of Contents and Index of the *Second Volume*, which will thus be completed.

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CORRESPONDENCE relating to the *Indian Evangelical Review* should be addressed to

REV. C. W. PARK,
Tract House, Esplanade,
BOMBAY.

THE
INDIAN EVANGELICAL REVIEW.

No. VII.

JANUARY, 1875.

ART. I.—GESCHICHTE DER INDISCHEN RELIGION *im Umriss dargestellt, von* PAUL WURM, theol. Lehrer am Missionhaus in Basel. Basel, 1874.

BY REV. F. KITTEL, MERCARA.

THIS is the title of an interesting and useful book in German, that, in 296 pages, gives a summary of various topics regarding Indian religion, which the late researches of distinguished scholars have either brought to light or under discussion, interwoven with some of the author's own opinions. We propose, in reviewing this work, to give as complete an idea as possible of its contents, with such observations of our own, in foot notes, as may seem necessary.

The Preface states that the history of the Indians (Hindus) is chiefly a history of religion, more so than perhaps that of all other heathen nations,[1] and that among the Indo-Germans the Indian Aryas had a very early civilization;[2] but that the early blossoming

[1] To speak (as our author does on his first page) of an *Indian* doctrine of the Trinity, and an *Indian* doctrine of Incarnation, we hardly consider advisable at the present time, when many regard it is a fact that these doctrines are not indigenous, but introduced in later times from other sources.

[2] Whether writing (p. 2) existed in India before Homer, (about 1000 B. C.) is more than questionable. It would have been very interesting if our author had tried to give a brief picture of the state of civilization during each of the periods he introduces, especially with reference to the standard of morality, existing in each, as this, more than anything else, casts light upon the religious conceptions of a nation, and in this case would have reflected on the theoretical and practical value of human intuition without divine media, which is a prominent topic of discussion now-a-days. "In the Vedic age, though the "institution of marriage was recognized and honored, no great amount of "reprobation could have been attached to unchastity in the case of men," says a very cautious writer, and he refers to three verses of the Rig-Veda, which we beg to be excused from quoting, as a proof of his assertion. Such "sacred" language as we find in these passages, no doubt, somewhat elucidates purely intuitive religion. Regarding early Indian civilization compare also the note on human sacrifices on page 267 of this number of the *Review.*

plant of Indian civilization is at present dead, and the execution of the grand programme of theological science has not answered the expectations.

Then follow a survey of India and its people,[1] and some notes regarding its early history, in which the only certain date—and this only certain to a degree—before Alexander the Great is furnished by Buddha's death, 543 or 477 B. C.; the Indian and Persian Aryas dwelt together in the tract where the Oxus and Yaxartes take their rise, and in course of time their separation took place at the slopes of the Hindu-kush. It is not improbable that a religious alienation was one of the grounds of the separation.[2] The Indian Aryas first dwelt in the Panjâb when their chief riches were cattle and horses, and made occasional predatory or vindictive wars; subsequently they spread further to the east, perhaps between 1500—1400 B. C.[3] The early history of the (so-called) Dravidians is still less known. Their language and demon worship, however, connect them with the Turanian race. An interchange of religious ceremonies and ideas seems to have taken place between Aryas and Dravidians.[4]

After the time of the Vedic hymns Indian religion suffered a great change, specific Brahmanism springing up. The Brahman caste had gained ascendency above the others, pantheistic speculation and asceticism were in full bloom, and sacrificial and domestic ceremonies on the increase. But philosophy was not the exclusive property of the Brahmans; thus Buddha, a king's son, could arise. His religion had a conflict of at least 1,200 years with Brahmanism.

[1] *Shatta* (p. 5) is a Dravidian word from the root *kad* or *gad*—to cut off, be abrupt. To use *Dravidian* and *Nishâda* as identical (as on p. 7 of our author) is somewhat bold; but then the Dravidian in South India includes only the Tamil. Compare Wurm, p. 71.

[2] Another sign of alienation is the well known instance of *asura* and *ahura*, both words originally meaning "possessing life." To say that the Brahma (neuter), and all connected with it, is foreign to the Zend religion, (p. 10) is neither quite concise nor clear. There is the *Baresma* or *Barsom* of the Zend Avesta, a bunch of twigs tied together by a reed, which was, and still is, used by the Parsi priests at their *Homas*, corresponding to the bunch of *kusa* grass used by the Brahmans at their sacrifices. Cf. Wurm, p. 61; also Ezekiel (about 587, B. C.) viii. 17. Perhaps *besom, besem, bessem* (broom) of the Saxons and other Germans may be compared.

[3] Regarding the voyages to Ophir under king Solomon (p. 13), if Abhîra at the mouth of the Indus be meant, there would appear among the articles of trade at least one true Dravidian word, viz., *tukîm*; Canarese, *sôgĕ*, the peculiar leaf of the plantain tree, sugar-cane, etc.; a peacock. Telugu, *tôka*, a tail; *sôga*, long, tall. Maleyala, *tôga*, what hangs down, the tail, as of a peacock. Tamil, *tôgei*, a feather, a peacock, a peacock's tail. It is no Tadbhava of Sikhi, but belongs to the Dravidian root *tuk, tûg*, to wave to and fro. Cf. *Indian Antiquary* II., p. 147.

[4] If it is said (p. 11) "the name of Siva does not occur in the Vedic "hymns," it is to be observed that the word "Siva," kind, gracious, as an epithet of deities, frequently is met with in them.

Meanwhile this is not inactive, but produces the two great Epics; and after the expulsion of the Buddhists the Purâṇas, in the interests of various sects. At this time the religion of India had degenerated into gross idolatry, the priests had more and more enslaved the people with their strict organism, and about 1000 A. D., India's political independence ceases.

We have next a few pages on the literature of the Vedas and earlier Brahmanism, including also the Mahâbhârata and Râmâyaṇa,[1] with which the introductory portion of the work concludes.

The first chapter has for its subject *the Religion of the Vedic Hymns,* and discusses,

1. *The original character of the Vedic religion.*

The Arya nations sought the objects of their veneration not in the darkness of this earth, but in the bright regions of the heaven and of the atmosphere, or in the luminous phenomena on earth; they did not worship *bad,* but only *good* beings.[2] The Vedic Polytheism was, so to say, *Kathenotheism,* in which each of the various deities that happened to be sung about, was frequently taken for the highest. The Vedic religion was not at all Fetichism, taking its symbols out of a higher sphere, out of the luminous world; but it showed the peculiarity of deifying again the visible means of human worship, especially the sacrificial fire, also prayer, and in (so-called) later hymns, various objects that belonged to the sacrifices.[3] So the beginning of Indian Pantheism is found already in the Vedic hymns.

The Vedic deities, once said to be 3339, have been classified as deities of the heaven, as deities of the atmosphere, and as deities of the earth. Their forms are far from being distinct.

[1] These two works, as well as some others mentioned, strictly speaking, do not belong to earlier Brahmanism.

[2] *Good* does not, of course, here refer to morality. It is very difficult to say how far the statement of the text is correct in general, as also regarding the Aryas in India, as, for instance, some dark Rudric ideas and forms of worship may be as old as any other of the Vedic. Cf. Wurm, p. 39,44,81,105; *Asval-Srau.* S. I, 2, 8, 9 (offerings to nocturnal fiends and malignant demons, *naktanchâri* and *rakshas.*) It may be remarked here that certain notions which appear only in so-called later hymns of the Veda, may have only accidently been uttered in verse after others that were not older; at all events it may be assumed that, generally speaking, the notions expressed in a hymn were not quite new at the time; and then it is more than probable that not all the notions and practices of the Indian Aryas obtaining in the earliest time, are alluded to in the ancient hymns.

[3] For instance, ladles, kettles, and the remains of sacrifice; see Wurm, p. 45. To what extent such Vedic notions surpass Fetichism, is a question still to be settled, taking due notice of Brahmanical superstition of later days; and they may well be pre-Indic. Cf. Wurm, p. 67, on serpent worship, and *Asval. Srau.* S. II, 1, 1, seq; p. 17 on sorcery; p. 55, Vedic idols; further the Baresma, and the Phallus worship that no doubt has come from the Aryas.

2. *Personifications of a* universal *character, and the deities of the* heaven *of the (so-called)* older *hymns.*

Some names of Vedic deities do not confine the divine to the symbol of one single object of nature, especially so the name "Aditi," that at first probably was a signification for the seemingly endless space or spaces of the universe. As sons of Aditi or as Adityas appear Mitra and Varuna, the first ruling the heaven by day, the other by night; however there are also spoken of as many as eight Adityas, and in later works twelve. The Adityas are not bound to single phenomenons of nature, but have a purer, spiritual character.

To the deities of the heaven further belong the sun-gods or the gods of the different phenomena of light that remind one already more of Greek mythology than the above named beings. They were the two Asvins, or horses of the sun; Ushas, the origin of dawn; Savitṛi or Sûrya, the sun itself; and also Vishṇu, the sun when coursing.

3. *Deities of the* atmosphere.

They have to fight with Rakshas and Asuras, for which they are strengthened by human sacrifices; and if victorious, give material presents to their devotees. Their appearance takes place in rain-causing thunderstorms, and the Indian Aryas often thirsting after rain, began to like them better than the old Adityas and sun-deities.

The chief atmospherical god is Indra, who fights against these demons: Sushna, the drier; Vṛittra, the coverer, who puts the waters into the cloud-bags to keep them back from man; Paṇi, who shuts up in a cavern the waters caught by Vṛittra; and Ahi, the serpent, which wants to obstruct with its body the waters that are already flowing.

Indra, often drunk, is looked upon also as a national deity, the protector and champion of the Aryas in their wars against the Dasyus or Non-Aryas, or against other tribes.

In the retinue of Indra are the wind and rain gods: Vâyu, the Maruts or Rudras, and Rudra himself. Rudra, the god of storms, is a killer of men and cows; but sometimes appears also in a beneficial character. He has become the Siva of later legends.

4. *Deities of the* earth, *and the* universal *personifications of the* (*so-called*) later *hymns.*

According to the Vedic religion light is the manifestation of the divine; and the light on earth must have the same nature as the lights of the heaven. Man on earth can produce light, something divine; the Arya deities of the earth, therefore, are personifications of fire and of other visible means of human worship. Here we find the first step to Indian Pantheism.

Agni, the god of fire and the offspring of friction, is the messenger of the gods to men and *vice versá.* Side by side with Agni

may be mentioned Soma, the intoxicating fire or power of which made it divine in the eyes of the Aryas; it gives immortality to the gods and men, and so is the Amṛita *(ambrosia)* of the later legends. The god Soma corresponds to the Greek Dionysos or Bacchus.

Brahmaṇaspati or Bṛihaspati, *i. e.*, lord or deity of prayer, appears to be a deification of prayer. He, like Agni and Soma, can perform the same deeds as Indra, and is also once called "the father "of the gods." This apparently can mean only that without human prayer and sacrifice there would be no divine government of the world, that the gods have neither life nor effective power without pious men.

In the Vedic religion, as in the witchcraft (magic) religions of uncivilized nations, man by his prayer can force the deity to comply with his wishes, only with this distinction, that the uncivilized look upon the being to which their prayer is addressed, as a demon that is hostile to man, whereas the Aryas consider it to be a friendly being that, however, is still to be strengthened and encouraged to overcome demoniacal powers. This power of prayer and of all religious exercise is found also again in the whole later development of Indian religion, prominently also in Buddhism; the priest, the ascetic, the wise are more than the god.

This view is corroborated also when looking at such deifications, to some extent nature gods and goddesses, as Trita in Indra's retinue; Sarasvatî and the other Apas' (river goddesses); the Apsaras, who are the wives of the Gandharvas, can change their form, love and favor gambling, but can also produce derangement of mind, are therefore feared, appeased by incantations, and, as beings that verge towards demons, remind one of the Fetiches of the negroes; the wives of Varuṇa, Indra, Agni, etc.; the Lakshmîs that are partly beneficent, partly mischievous; the Ṛibhus that are deified men; (and Anumati, goddess of good-will as well as of procreation.)[1]

Besides there is a list of names in later hymns, especially in the Atharva Veda, that have received divine honor, and have been raised to be universal personifications without having any particular objective importance in the universe, viz., the remains of the sacrifice, the sacrificial spoon, obeisance, the sacrificial grass, the cow, and the ox.[2] Regarding this open Pantheism it causes no surprise when in later hymns, in a pompous style, the Brahmans are declared to be the gods of the earth. In such later hymns Brahma (neuter), here the whole priestly performance, appears as the pantheistic principle of the world, taking the place of Brahmaṇaspati, that becomes a mere philosophical notion to appear afterwards again as Brahmâ (masculine), the associate of Vishnu and Siva.

[1] This goddess seems to be better classified with these personifications than with the next following, among which Mr. Wurm enumerates her.

[2] This probably denotes a kettle with four legs.

Other names of deities of a pantheistic nature are Shambha (support), Vâcha, Prâṇa, Kâma, Kâla, Visvakarma, Purusha, Prajâpati and Hiranyagarbha, all expressing various phases of the creative principle.

5. *The* world *and* man *according to the Vedic hymns.*

The origin of the world, according to the Purusha hymn (*sûkta*) of the Ṛig-Veda, rests on sacrifice, the universal soul (*purusha*) being offered to become the world as it is.[1] Another hymn refers its origin to the heat or fiery devotion (*tapas*) of a primitive neuter power.

Yama was the first of mortals who died and went to the other world; but Manu was the ancestor of mankind, who introduced also the institution of sacrifice. A legend of the deluge occurs in the Veda, but not in a hymn.

In the (ninth and) tenth books of the Ṛig-Veda and in the Atharva Veda distinct reference is made to a future life of individuals, especially to a future state of sensual joy that reminds one of the Muhammadan paradise. Future punishment is seldom referred to. The belief in the immortality of the soul is connected with the worship of ancestors.

6. *Religious* worship *and* institutions *according to the Vedic hymns.*

Of temples no trace is found; according to the views of some scholars allusions to idols are met with. Sacrifices took place in the open air or at the domestic hearth.

Already at the time of the composition of the Vedic hymns sacrifice was so complicated that to suit all purposes neither one priest nor one day were sufficient.

Though at the time when the Brâhmanas (the prose treatises on ceremonial law) were composed, human sacrifices occurred, their Arya origin is not yet proved. If distinct historical testimonies do not teach us the contrary, we are obliged to say that the theological character of the (ancient) Vedic religion agrees still less with the existence of human sacrifices than that of specific Brahmanism, for in the Vedic hymns a cheerful view of life predominates and a deeper knowledge of sin is wanting; or if a deeper knowledge of sin is not indicated for human sacrifice, it proceeds from the blood-thirsty nature of people; but also the existence of such a nature cannot be pointed out in the Vedic hymns. The detestation in which human sacrifice was held by the (Indian) Aryas, especially appears from a passage of the

[1] This hymn refers to the *richas, sâmans,* and to the *yajus.* From this circumstance follows that Vedic *verses* had already got these threefold appellations; but it would be too much to say, as Mr. Wurm does, that the three names evince the existence of the three Veda collections (*sámhitas*) at the time of composition of the *sûkta.*

Mahâbhârata, according to which Tarâsandha intends to offer up captive kings (of his own Kshattriya tribe) to Rudra (or Sañkara), and Krishna represents such a sacrifice to him as something that has never been seen and is displeasing to the god.[1] Of all the (Vedic) passages that have been adduced to prove the existence of human sacrifices (in the old Vedic time), one is quite incontestible.[2]

[1] This passage is post-Buddhistic, and already therefore has no bearing on the matter at issue.

[2] Page 57. In the course of his work Mr. Wurm refers again to human sacrifice. At p. 67 he speaks about traces of religions customs resembling Fetichism having been performed at old Arya places, particularly mentioning, according to the Mahâbhârata, the serpent worship of a king in the presence of Brahmans at Takshasilâ, and then adds: "At this period of wild ferment "human sacrifices may have occurred also among the Aryas; but this does not "prove that they have been an old custom of this people." At p. 12 he introduces the Vedic legend of Sunahsepa, concluding from it that it certainly exhibits the detestation of human sacrifice entertained by the Brahmans of that time, and adds that the fact of its having formerly been customary with the Aryas cannot be deduced from it, just as it cannot be concluded from Genesis xxii. 1-14 that human sacrifices have occurred among the Hebrews. However, before this, in p. 56, Mr. Wurm states that the *present* German scholars pretty generally receive it as a fact that the ancient Aryas used to offer human sacrifices.—The reviewer takes the liberty to refer to the circumstance that only 27 years ago the great authority, Professor Lassen, wrote (*Indische Alterthumskunde* I, p. 792): "Animal sacrifices occur, if ever, at least very "seldom in the Veda. It is true a horse sacrifice is described in the "Yajur Veda, but as a symbolical sacrifice of horses and other animals." How the Professor had to correct this idea already a year afterwards, appears in his supplement, p. ciii. From the very story of Sunahsepa Professor M. Müller, 15 years ago, inferred: "With all the vaunted civilization of the higher Aryan "classes, there were Aryan people in India to whom not only a young prince "could make the offer of buying their children, but where the father offered "himself to bind and kill the son, whom he had sold for a hundred cows . . . "It is not because human sacrifices seem to belong only to the most savage "races of men, that we doubt the prevalence of this custom among the ancient "Hindus. Human sacrifices are not incompatible with a higher state of "civilization . . . There are few nations in the history of the world whose "early traditions do not exhibit some traces of human sacrifices. And though "I doubt the continuance of that custom during the Chandas period (*i. e.*, that "of the early Vedic hymns), I see no reason to doubt its previous existence." *A History of Sanscrit Literature*, p. 408 *seq.* And regarding the very same story Dr. Haug, 11 years ago, stated: "The story is highly interesting; for it "proves beyond doubt the existence of human sacrifices among the ancient "Brahmans, and shows that they were in a half savage state; for we find "here a Brahman selling his son to a prince to be immolated." Preface to *Aitareya Brâhmana*, p. 65. It is certain from the text, first, that human sacrifices took place among the Indian Aryas when Varuna was still prominent in their pantheon; secondly, that Harischandra in addressing Varuna stated *sacrificial rules then well-known* regarding the age of animal victims; and thirdly, that one of these rules referred to the age of *human* sacrificial victims in particular, being as follows: "When a Kshatriya is girt with his armor, "then he can be sacrified." Here an ancient Arya law regarding human sacrifice (at a Râjasûya, *i. e.*, a sacrifice performed by a king who has obtained some sort of universal empire) is clearly stated, and the story, therefore, does not resemble Gen. xxii. 1 seq. in the least. Besides there cannot be the slightest

Comparing the character of Vedic sacrifice in general, for instance, with the sacrifices of the Israelites, thank-offerings as well

doubt that in the period *preceding* the redaction of the Vedic treatises, called Brâhmaṇas, the highest value was put on human sacrifices, although at the time of redaction they had, at least partially, become already allegoric. Professor Weber, in his *Indische Streifen* of 1868, p. 54 seq. proves, beyond all doubt, that in early times human sacrifies were really executed,—the men really killed. For instance according to the Sâñkhâyana Srauta Sûtra, that in this case knows nothing of allegory, and is based on the Mahâ Kaushîtaka Brâhmaṇa, the process was the following: "For a hundred cows together with "a thousand horses the sacrificer buys either a Brâhmaṇa or Kshatriya, and "causes him, like the sacrificial horse, to roam about under custody for a year "fulfilling all his wishes, except that he is not allowed to break chastity. After "a year the regular sacrifice begins, on the second day of which the human "victim, together with a *gomriga* and a hornless goat, is offered to Prajâpati . . . "He (the victim) is covered with ornaments, ordered to smell the place where "the litanies are to be recited, and consecrated in the same manner as the "sacrificial horse; and lastly, they throw a red garment over him to suffocate "him, as is done also with regard to the sacrificial horse. When he is dead, a "priest addresses him with a hymn dedicated to Yama, the god of death; "and another priest recites for him (the above-mentioned) *Purusha sûkta*, "whereupon all the four chief priests one after the other address the dead "man each with two verses. Then, after the sacrifice, by the recital of various "hymns, has been cleansed from sin, the same repulsive ceremonies that are "done with the dead sacrificial horse, are performed: the first wife of the king "is directed to lie under the dead man in closest contact with him (all night.) "Both are covered with a cloth, and the sacrifice speaks to them, using very "obscene phrases that are similar to those used at the horse sacrifice; also the "very obscene dialogues between the priests and the other three queens take "place in a quite analogous manner as there; further exactly analogous is also "the then following question-and-answer play between the priests themselves." Professor Weber after stating also the peculiar rites of human sacrifice as they appear in the so-called Yajur Veda, according to which more than a hundred human victims are required at once, expresses his opinion thus: "Though the "sacrifice of the Yajus rite that bears the special name of human sacrifice "(*purusha medha*), were indeed to be looked upon as one that from the "beginning had been merely symbolical—a circumstance that certainly still "raises some doubts to accept such a view will be considered afterwards,— "there can, on the other hand, according to what has been stated, be no "doubt that it (this Yajus rite) forms nothing but the last stage, the "final of former rites at which men have been actually killed. And that here- "with this (actual killing of men), as some have been denying hitherto, has in "fact taken place also with the Indians as well as with their European "brethren, certainly does not appear strange at all in itself." When Mr. Wurm thinks that the predomination of a cheerful view of life, which, according to him, appears in the Vedic hymns, does not allow us to attribute human sacrifice to the ancient Aryas, first of all that cheerful view may be questioned, and in this respect, for all practical purposes, the Atharva Veda be pointed at. Professor Weber says: "Each Atharva priest is, so to say, a Yâtumant (sorcerer) "as nearly the whole ritual consists of damning and cursing enemies." This Atharva Veda is at all events a trustworthy commentary on a pretty long period that precedes it; probably it is more than that. Further, a *superficial* knowledge of sin often leads to cruelty; and here involuntarily the bloody rites once connected with Jagannâtha (Krishṇa), for instance, rise up before one's mind. Besides, not only a bloodthirsty nature, but *e. g.*, also great *selfishness,* of which we see an instance in Sunahsepa's story, may instigate a

as propitiatory sacrifices will be found almost wholly wanting. If after a sacrifice the wish of the sacrificer is not fulfilled, some mistake in the ceremonials is thought to have occurred, and it is to be repeated; or it is considered to be altogether insufficient for the purpose. The fulfilment of the wish, however, is no act of grace on the part of the deities, but one of conventional duty.

Like the religious worship, the religious institutions of the Aryas in India also assumed fixed forms only gradually. Not all the poets of Vedic hymns belong to the priestly race; but already the early priests seem to have formed a distinct, somewhat seclusive body of their own, with the ambition of ruling other classes, especially also kings. We have to make a distiuction between priesthood and the caste of priests. That priesthood was hereditary is not improbable, though not demonstrable. The so-called Brahmâ (priest) may be looked upon as high-priest, and the Brâhmaṇas, the later gods of the earth, as his offspring. This deification of a class of men was the natural consequence of Pantheism; for all religious men seek after a personal authority, and Pantheism at all events knows no personal being in an invisible world, on which its votaries feel themselves absolutely depending.

In the second chapter of the work we have an account of the *older Brahmanism;* and

1. *Propagation of the Aryan religion over India.*

The Hindus have never been able to form one large empire; also the Kauravas and Pâṇḍavas could not comprise all the Indian Aryas under their sceptre; neither does Râma[1] appear to have established a dynasty that ruled over the whole peninsula. However in the later centuries we find Aryan civilization advanced so far as the most southern point. The hermitages of anchorites seem to have been the first mission stations for spreading Aryan religion and customs; as one of the Aryan apostles Agastya has been pointed out. Political sway over some parts of South India appears to have commenced on account of the Aryan mission stations. Some of the aboriginals apparently favored Aryan progress; and some seem to have been received into the Aryan community. Sometimes Brahmanism, in spite of caste, appears to have accommodated itself more or less to the customs of vanquished people. Also serpent worship, that resembles Fetichism, according to the Mahâbhârata, was practised by kings in the presence of Brahmans at old Aryan places in the north.[2]

2. *Caste system.*

To obtain right notions regarding the origin of caste, a distinc-

person to commit cruel acts. However a more or less deep feeling of sin that craved for relief also by performing human sacrifices, seems to have pervaded all ancient Aryas.

[1] Accepting him to be the personage of the Râmâyana, etc.; but these after-Buddhistic tales greatly lack historical punctuality.

[2] Cf. note 1 to I, 6; *Indian Antiquary*, 1873, p. 124.

tion is to be made between anographical, political and professional caste.

The question whether caste is a national or religious institution may be answered to this effect that first it is national, *i. e.*, that this caste system may possibly be connected with the belief in other deities or also with the belief in one God. Such, however, is not the principal thing at all ; but the question is whether caste is a *good* national institution, or on the contrary a national cancerous affection.

Not without even bloody fights did the Brahmans gain the upper hand over the kingly power; they were withstood also by the ascetic institution, by means of which it is true they could reach a high position themselves, but of which also Kshatryas and Vaisyas could avail themselves for the same purpose. So did, for instance, Buddha, the son of the king of Kapilavastu.

3. *Brahma and the world, the ages of the world, the world-evil and transmigration.*

Brahma (neuter), also called *tat*, and afterwards *om*, in which now all names are concentrated, is the abstract principle of the world. God and the world are the same in essence. Brahma is spirit, but only in the lowest sense of the word, in so far as it is not matter but power,—but it never is spirit as a self-conscious, thinking and willing being ; it is not personality. Expressions that might indicate such predicates, are only typical.

Brahma gains a concrete and mythological shape in the creative god Brahmâ, the Vedic Brahmaṇaspati, with the wife Sarasvatî.

The world is a development of, or an emanation out of, the Brahma, with the qualities *satva*, *rajas* and *tamas*.

A continual deterioration of the world is taking place shown by the characteristics of the four ages. The destruction of the world to which this general deterioration points, has had its prototype in the deluge at the beginning of the present world-development

Though the world has come into existence by fiery devotion (*tapas*) and sacrifice, it has no object, nay its existence is evil ; for the origin of the world includes the origin of evil. A sinless world is impossible ; therefore the pious, religious man does not desire a world and a personal existence.

The moral responsibility of the individual is much weakened by the pantheistic point of view, the Brahma itself alone being the the first cause of the deplorable condition of the world ; and instead of the cheerful views put forth in the Vedic hymns, a gloomy belief in fatalism pervades the masses ; the decrees of Brahmâ are supposed to be written on every man's forehead, and astrology is resorted to.

Still man is accountable. The contradiction that seems to exist between man's innate miserable state and his consciousness of

personal guilt, which Christianity explains by hereditary sin, has, in India, made the transmigration of souls a central dogma. In the Vedic hymns no trace of transmigration has been discovered

Punishment in hell is already spoken of in one of the Brâhmaṇas. Neither this punishment nor the blessedness in the heavens are eternal.

4. *Salvation, or the return of the world to the Brahma, and its means.*

a. Purifications and Penances.[1]

There is no saviour; each man has to save himself from this world to be dissolved into the state of the primitive Brahma. But there are certain means for accelerating the attainment of such salvation, viz., purifications and penances for transgressing the ceremonial law, and meritorious acts prescribed by it, such as sacrifice, ascetics and philosophy.

The extensive ceremonial law led to the destruction of the moral conception of sin and guilt, so that now-a-days sin is (generally) understood to be only external defilement.

The means of purification are not difficult to be procured: water and the five articles from the cow. As penances appear: fasting, certain curious meats, repetition of the so-called Gâyatri, study and repetition of the Vedas. Penances for having been drunk were very severe, and have proved beneficial.

Killing a cow is more severely punished than killing a low caste person; killing a Brahman is also an eminently bad act; defiling the bed of the *guru* (religious teacher) or of the father requires a dreadfully painful death as punishment.

b. Sacrifices.

The second means for facilitating the arrival at emancipation, in the period of the elder Brahmanism, was *sacrifice,* still bearing the form of that practised during the age of Vedic religion, but sunken more to a state of ceremonious formalism. As in early times it was an *opus operatum.* Scarcely any regard was paid to the sentiments or disposition of the priests. "The offering of the fire is "that offering which leads to heaven. Even if the performing "priest is no proper Brahman, or even pronounced to be an ill-re-"puted man, this sacrifice nevertheless goes up to the gods, and does "not become polluted by the contagion with a wicked man," says the Vedic ritual. On the other hand, the priest may do harm to the sacrificer, *i. e.,* to him for whom the sacrifice is performed, as it is

[1] For this, as it seems, Mr. Wurm follows only so comparatively late a work as the so-called *Manu Dharma.* Paragraph 3, *b,* treats of sacrifices as indicated in the early Vedic hymns and as minutely described in the Brâhmaṇas. Paragraph 3, *c,* introduces the Indian philosophic systems. In our present time it is no doubt still very difficult to distinguish clearly between the different periods Indian religion has passed through.

said : "The 'silent praise' is the root of the sacrifice. Should a Hotri "priest wish to deprive any sacrificer of his standing place, then he "must not at his sacrifice repeat the 'silent praise ;' the sacrificer then "perishes along with his sacrifice which thus has become rootless."

The *gods* of the rites prescribed in the Brâhmaṇa compositions were still the Vedic ; besides in these compositions the attainment of *heaven* was still the great object in view, not the restriction of transmigration, nor emancipation ; but sacrifice was nevertheless recommended and performed as subsidiary to higher means.[1]

Then follows a short survey of the ancient Vedic sacrifices.[2]

c. Asceticism and Philosophy.

As a direct means for the attainment of emancipation, the ideas as contained in the Vedic treatises called *Aranyakas* and *Upanishads,* were introduced ; the treatises were added to the Brâhmaṇa compositions, and sanctioned by the so-called Manu's law-book.[3] The ideas, as has been stated above, refer to the emanation of the world out of the one abstract Brahma, and the necessity of all individuality being again dissolved into the Brahma, heaven being only a

[1] Touching again on human sacrifices Mr. Wurm observes that such may have been really performed by Dravidians, the Aryans having only acknowledged the greatness of such. But this supposition, according to our present knowledge, is borne out neither by tradition, nor history, nor present facts. Though we have lived a good many years among Dravidians, we have never got the impression that comparatively speaking they are inferior to Aryans in kind feelings. The truth is that Aryans as well as Dravidians independently have had their human sacrifices. By-the-bye, there have been scholars who have ascribed a "barbaric character" to the Aryan horse-sacrifice as depicted in songs 162 and 163 of the first maṇḍala of the Rig-Veda ; but there the songs are testifying to the practice of the "coarse" rite. From the *Bombay Guardian* of the 10th October 1874, we see that an article on "Brahmanism "and its Institutions" has appeared in the *Bengal Magazine.* This apparently valuable article says : "Such practices (human sacrifices) were certainly not "in vogue in the Vedic period. Indeed, they have never existed as an insti-"tution, and where instances of such inhuman sacrifices are found in Indian "history or tradition, they were in the worship of beings of much darker hue "than the ancient gods of Brahmanism. It was in the worship of Sakti, as "wife of Siva, in her blackest form, that such murderous oblations have ever "been heard of. The name of Nârâyaṇa has never been connected with such "sacrifices." Regarding the note on p. 267 above going to show the contrary, we may refer still to the horrible ceremony at the Soma sacrifice prescribed by the *Kâthaka Brâhmana* (29,8), viz., that if a man desires to kill his enemy by magic, he is to take a *human being* as the twelfth victim in addition to the eleven animals that are always required for killing at a Soma sacrifice. Remarkable is the insight into the corrupt state of Aryan society which is obtainable from the list of the 184 various human beings to be sacrificed at the, in this case probably also originally symbolical, *purusha medha* (human sacrifice), adduced *Taittirîya Brâhmana* 3, 4 ; *Vâjasaneya Samhitâ* 30 ; *Satapatha Brâhmana* 13, 6. By the way, according to it a basket-maker is to be sacrificed to the *devils,* and a disobedient person to the *serpents.*

[2] Its substance occurs in the tract on *Vedic sacrifice* referred to in this Journal, Vol. I., p. 134.

[3] In its present recension this work is post-Buddhistic.

stage in the course of transmigration. Such ideas seem to have preceded the public appearance of Buddha.

Mechanical purifications, penances and sacrifices, or the fulfilment of the law *must* in the end lead to obtaining one's aim; but there are so many obstacles and unexpected backslidings, that redemption, sought in this manner, generally is delayed for thousands of years. For that reason recourse was had to *asceticism combined with philosophy* as being more mighty than all the gods, and looked upon as the way by which one might escape transmigration and be dissolved into the Brahma, the twice-born (Brahmans), for their being such, possessing already great advantages over others.

An illustration of the power of asceticism is found in the legend of king Visvâmitra, who wished to become a Brahman, and by his ascetic practices through one thousand years first became a *râja rishi, i. e.*, a rishi, but still belonging to the military caste; then, again after a thousand years, a *mahâ rishi, i. e.*, a great rishi; without indication of caste; and lastly, after another ascetic course of the same number of years, a *Brahma rishi, i. e.*, a rishi of the Brahman caste.

Indian philosophy never arrived at the knowledge of God's independent personal life and power of action; its results were a mere pantheistic unity, atheism, and at the highest a meagre deism. Besides it considered the world to be purposeless, an evil.

The old *Vedanta* system of Bâdarâyana (Vyâsa)[1] taught a pure "monistic" Pantheism, according to which the world was an emanation out of the Brahma, the soul of the universe, or a mutation or development of it. The later Vedânta, seeing that such a view stood in inner contradiction with the doctrine about the one indivisible abstract immutable Brahma, arrived at Akosmism, teaching the Brahma existed as the only real being, and the various objects, especially also individual souls, were unreal; the world, therefore, did not exist, except in deceitful imagination or by the powers of ignorance, through which portions of the great soul had

[1] None of the treatises on philosophy, the *Shad darsanas* or six systems, already introduced at this place by Mr. Wurm. seems to belong to the elder Brahmanism. The Rev. K. M. Banerjea, in his valuable "Dialogues on the "Hindu Philosophy," thinks that Gautama's *Nyâya* is the first system; then follows that of Kanâda, which is mentioned in that of Kapila; then that of Kapila which so to say was somewhat rectified by Patanjali; then Patanjali's *Yoga* sûtras on which Vyâsa composed a commentary; then the systems of Jaimini and Vyâsa who were contemporaneous, as they mention one another's names. Vyâsa commences his work by assailing the Sâñkhya. See pages 58, 60, 68, 80, 81, 327 of the said work. Compare M. Müller's *Sanscrit Literature*, p. 235. Patanjali did not live before the year 150 B. C. Kapila figures in Buddhistic legends as a *Tâpasa* (ascetic), at the place of whose ascetic performances Kapilavastu, Buddha's birthplace, had been founded. See, *e. g.*, Weber's *Ind. Studies* 5, p. 415, seq. Buddha's philosophical ideas as far as they go, resemble those put forth in the so-called system of Kapila. Buddha bears also the name of *Gautama*, which is the name of the author of the *Nyâya* system that also "harps in Buddhistic tunes."

become individualized. In both cases emancipation from individuality is the desired aim.

To avoid the incongruity connected with the emanation of a plurality out of the indivisible one, the *Sâñkhya* or numerical system of Kapila sacrificed the Brahma's existence (or more concisely that of its phase, the creative being called *Isvara*). If there were a god (*Isvara*), he would be either free or bound, and in both cases he could not be the Creator; for if free from disturbances and desires, nothing would be able to compel him to create; or if bound, he himself would be under deception or ignorance. The world rests on a dualistic cause, on the one side being the unlimited plurality of individual souls which exist from eternity, on the other side the twenty-four eternal principles which are comprehended under the name of nature *(prakriti)*. The union of souls and nature takes place under circumstances that resemble the attraction of iron by the magnet. Such knowledge enables the soul to release itself from nature.

The *Yoga* system of Patanjali (who did not live before the year 150 B. C.) agrees in all essentials with the Sâñkhya; but is avowedly theistic (although its great soul, *paramesvara*, is not omniscient, etc.)[1] In its tendency it is less theoretical, urging to adopt the life of a Sanyâsi.

The *Nyâya* system of Gautama wants to describe the way of reasoning by which man may remove misconception and gain right notions, and therefore principally deals with Logic. Also birth is a calamity. Body and soul are to be well distinguished, and to be separated, so that the soul becomes free from passions, activity (good and bad acts) and transmigration, *i. e.*, enters the state of emancipation (*apavarga*).[2]

The *Vaiseshika* system of Kanâda is a supplement to the Nyâya.[3] It especially treats of the eternity of matter in the form of atoms, and on the atomic existence of the soul.

The *Mîmâmsâ* system of Jaimini is a guide for making proper use of the Vedas, containing reflections on the sacrificial laws (*dharma*) of the Brâhmana compositions, and on the merits proceeding from sacrificial works.[4]

5. *The popular deities, Vishnu and Siva.*

Whilst orthodox Brahmanism believed itself able to save itself by means of purifications, penances, sacrifices, ascetic practices and

[1] Also Kapila admits, as a phase springing up at the commencement of the world, a sort of *îsvara* or great male.

[2] It is uncertain whether Gautama's own views were theistic; many of his followers, however, " deny that God made the world of his free will, but " affirm that *God* did so to requite souls." The world was composed of preexisting atoms and eternal souls.

[3] It is indeed generally assumed that it forms a confirmation and development of the Nyâya.

[4] The original system is atheistic, and does not seem to have dealt with emancipation.

philosophy, the Indian people at large felt the want of a saviour, who, in a form that might be grasped by man, would condescend to help it out of its misery. So in a manner not yet sufficiently explained, Indra, the former hero among the gods, and the other Vedic gods except Rudra, were supplanted by Vishṇu; and Rudra, as Siva or Mahâdeva, became the rival of Vishṇu.[1]

The application of the Vedic adjective "*siva*" exclusively to Rudra, together with the formation of the god Siva (*itself*) forms a peculiar feature of this period. Siva very probably arose out of a combination of a so-called Dravidian deity and Rudra. His connexion with the phallus worship is to be referred to Dravidian influence.[2]

The third chapter takes up the subject of *Buddhism*.

Legend of its founder; its spread, doctrines, etc.

In the 6th century before Christ the old Vedic religion, as would appear from Buddha's history, had to a great extent lost

[1] When Mr. Wurm takes it for granted that the idea of *avatâras* or incarnations of God (Râma, Krishna), existed in India already at the time of Megasthenes or in the third century B. C., we confess we do not agree with him inasmuch as there is no direct proof for such a supposition. Siddhârta, afterwards called Buddha, the legend says, was an incarnation of a human candidate for the Buddha-dignity, who had arrived at the last stage but one of transmigration in the *Tushita* heaven. If such had been Buddha's own doctrine regarding himself, it would pre-suppose a certain development of transmigrational ideas, and nothing more. The hero Krishna or Vâsudeva, as to our present knowledge it would appear from the Mahâbhâshya, the age of which and that of the present recension of which however are still to be fixed, was honored as *deva* (a god, or king, or any person of position) or *bhagavant* (a reverend person, as Buddha and others are also called) already before about 150 B. C., having his *bhaktas*, *vargyas* or *varginas*, *i. e.*, partisans, at dramatic performances, whereas others took the roll of Kamasa or Bali who had been slain by him (*Ind. Ant.* III, 14 seq.) It is very interesting thus to learn from the Mahâbhâshya at least one of the means employed to make Krishna popular, viz., the *theatre;* in course of time another means, according to the Bhâgavata Purâna, was found in the stories of Krishna's sports with milkmen's wives, for their object is "that those who hear of them may become devoted to him." As Buddha endeavored to improve the state of morality amongst his countrymen, it was but natural that Brahmanism from policy (for afterwards it introduced its lewd Krishna). substituted a less offending Vedic deity for Indra who was represented as a drunkard and profligate, *e. g.*, as Ahalyâ's paramour, in the Veda (See Weber's *Ind. Stud.* I, 38; cf. V, 453). In this respect it is remarkable that in the anti-Buddhistic Râmâyana Indra is represented as being *under a curse* because he had corrupted Ahalyâ, the spouse of the sage Gautama, as Buddha is also sage Gautama. As an instance of the bad influence of Indra's lewdness, King Nahusha's addictment to sensual pleasure is adduced in the Mahâbhârata, that to a very large extent was composed after the time of Buddha. Kumârila bhatta, an active persecutor of the Buddhists, "when hard "pressed by his opponents about the immoralities of his gods," attempted to cloak over, *e. g.*, the said adultery of Indra with Ahalyâ. Indra may have been a representative of the immoral character of Brahmanism in general in the Buddhist period.

[2] We must differ from this last-mentioned view, as it does not agree with existing facts.

its prestige; priestcraft had become insufferable; sacrifices had become mere ceremonies, and had fallen into discredit; and exclusiveness and caste oppression had created feelings of despondency and bitterness.[1]

At that time, in middle Hindustan, at the town of Kapilavastu (*i. e.* Kapila's residence), the legend says, there ruled king Suddhodana, who belonged to the Sâkya family and to the race of Ikshvâku. His family was also called Gautama. His wife was Mâyâ who gave birth to a son who was named Sarvârthasiddha or Siddhârtha. This son freely enjoyed the lusts of this world, when in his twenty-ninth year he suddenly changed, against the wish of his father became an ascetic, and called himself Gautama Sramaṇa (*i. e.*, mendicant), whereas others gave him also the name of Sâkya muni, *i. e.*, the ascetic or sage of the Sâkya family. His outward appearance was so imposing that king Bimbisâra of Magadha offered him the half of his kingdom; but he replied: "I do "not seek an earthly kingdom, but wish to become a *Buddha*," *i. e.*, an awakened, a knowing person. Gautama wanted to know the cause of the world's misery for the purpose of removing it; and herein he only followed existing philosophical ideas; but whereas Brahmanical ascetics principally thought of redeeming *their own souls* from transmigration, he from compassion with unhappy mankind in general desired not only to save himself, but *the whole world*. After having spent six years in mortifications of his body and mental struggles, he became certain that such were not leading to salvation, but were obnoxious as darkening the spirit. He renounced them, and went to Gayâ to become a Buddha, seated there in the shade of the tree *Bodhi* (Ficus religiosa), *i. e.*, tree of

[1] Besides, we may add, morality had decayed, or if not, had remained in its former low state. Regarding the unchastity of women in former times see Muir's *Sanscrit Texts*, N. E., I, p. 136, 418, 419; Weber's *Ind. Stud.* X, p. 340-489. Regarding the murder of unborn children in the same times, Weber's *Ind. Stud.* IX, p. 117-481. Regarding the permission to expose new-born female children, Weber's *On the Râmâyana*, p. 17; Muir, p. 26. Regarding the light penances as to unchastity and other offences, Weber's *Ind. Stud.* X, p. 102, seq.; 125, where also a gross obscenity occurring as one of the sacrificial performances at the Mahâvrata is mentioned. The whole Vedic sacrificial ceremonial is in fact mixed up with offending practices; and also some of the old domestic rites were, to say the least, objectionable. Drinking intoxicating liquor (*surâ*) was common, apparently also among females; Weber's *Ind. Stud.* V, p. 260-295. The following is a blessing that used to be uttered over the bride: "Whatsoever charm is inherent in dices and in intoxicating liquor, whatsoever "charm is in cows; with *that*, and Asvins, adorn her (the bride)! In whatso-"ever (charm), and Asvins, the pudenda of a prostitute (*makânagnî*), or in-"toxicating liquor, or dices are abounding, with *that* charm adorn her!" (*Atharva V. Samhitâ* XIV, 1, 35-36). The reformer Buddha, when a young man, is represented as having 3 wives and 84,000 concubines, somewhat like Krishṇa. By-the-bye, it is curious that Buddha's first wife was called Gopâ or Yasodharâ, names that somehow remind one of Krishṇa's Gopîs and his foster-mother. Yasodâ of the legend.

intelligence, and on the *Bodhimanda, i. e.,* the throne of intelligence, (that had risen out of the earth when he had approached the tree), he became a Buddha in spite of the temptations of Mâra, the devil.

Siddhârtha as Buddha worked 45 years on earth, and met with great sympathy, especially also with that of several small kings; but also with resistance on the part of Brahmans, six *tîrthyas* (*i. e.,* ascetics who visit holy places in the vicinity of streams) whom he defeated in disputation. He died at Kusinagara with the words: "All things are transcient"; and his corpse was burnt with great pomp, as he had desired himself. According to some his death took place 543 B.C., according to others between the years 481—477, B.C.

After his death followed a century of controversy within the Buddhistic community. (After Alexander's invasion) between 320—310, B. C., Chandragupta, a low-caste upstart, became king of Hindustan proper, and founded the *Maurya* dynasty, that already for its descent was referred to a closer union with Buddhism. Chandragupta's grandson Asoka or Dharmâsoka (probably 263—226 B. C.) embraced Buddhism, and made it the religion of the state, thus becoming for it what afterwards Constantine the Great became for the Christian Church. In the 18th year of his reign a council was held at Pâṭaliputra to re-establish discipline, counteract the springing up of sects, perhaps also to settle the then existing canonical works, and *to send messengers to establish Buddhism in foreign parts.*

About 50 years after Asoka's death, the Maurya dynasty ceased, and the new dynasty was inimical to Buddhism. About the time of Christ's birth, however, it was revived by the Indoscythians, Turanian nomads, who had overthrown the Græco-bactrian kingdom, had become Buddhists, and had assumed the sovereignty of the country of the Ganges. In the 3rd Christian century this rule of foreigners gave place again to a Hindu dynasty, the *Guptas.*

Not very long afterwards the moral element in Buddhism began to decline. At about 400 A. D., the Chinese pilgrim Fa-hian visited India, who in the 6th century was followed by Sung-gung, and in the first half of the 7th by Hiuen-thsang. Of these the first one found the Indian Buddhists still holding a pretty honorable position, whereas Hiuen-thsang complained that the Buddhists were not better than the heretics among whom they were living.

Already in the 7th century the bloody persecutions of the Buddhists began; in 1100 A. D. they enjoyed for the last time the protection of an Indian prince, the king of Kâsmîra. The Brahmans had once more gained the upper hand.

Hereupon, Mr. Wurm gives an interesting sketch of the spread of Buddhism in Ceylon, etc.

Buddha's *philosophical views* seem to correspond especially to those of the Sâñkhya system, that may be a sort of compromise between Brahmanism and Buddhism; but his great practical sermon,

held in the vernacular, was: "According to my doctrine *there is no* "*difference of caste*; redemption from the evils of existence will be "obtained by *all*, even by the lowest in caste, if they take the path "trodden by me. No person (male or female) is hindered by his "birth from escaping transmigration, even *already after the present* "*life*."[1]

His system is *religion without God*. Through the desire of individual souls after existence the world has been produced, and been revolving from eternity. Buddhism, therefore calls out to each man: "Take care of thy soul to free it from this world!" it makes each soul *alone* answerable for its state. *Nirvána, i. e.*, the state of being blown out or extinction, is the desired object. It is obtainable for males and also females by intelligence, and monastic life, which is not connected with penances and bodily mortification, but includes, *e. g.*, the vows of poverty, chastity (celibacy as reducing the number of new births), and obedience. But what has the *laity* to do which is not yet under monastic vows? It has to confess its obligations to Buddha, Buddhistic law, and the assemblage of male and female monks, and to keep the following five commandments that remind one of the second part of the Decalogue: (1), not to kill; (2), not to steal; (3), not to commit unchastity; (4), not to lie; (5), not to drink intoxicating liquor.[2] Any duties with regard to God the Buddhist does not know.

As Buddhism abolished sacrifice, the Vedic deities, and all ideas of a godhead, and enjoined obedient faith in men like Buddha and his missionaries, its claims to be a religion for the people called for the introduction of the worship of saints, relics, and images; and an extensive worship of that kind soon took root among the Buddhists. Besides the idea of *nirvâṇa* could not stand intact; and a world in the far west with eternal and substantial happiness for the faithful laity was promised.[3] Wherever now-a-days Buddhism is the religion of the masses, one does not see that its followers observe the moral maxims put forth by its founder. A Buddhistic *opinion* is that whenever the law falls too much into oblivion, and

[1] Buddha appears to have thought more kindly of the weaker sex than the adherents of Brahmanism. This thought (intermixed perhaps with Christian influences) afterwards made itself felt in Saivaism, at least the Liñgâitism of Basava of Kalyâṇa on the Tuñgabhadra (at the close of the 12th century), among the great personages of which there figure many females. The Liñgâitas, like other later sects, have also their monks, the Jañgamas.

[2] These commandments were elicited and enforced to some extent in direct opposition to existing practices, *e. g.*, the killing of innumerable victims at sacrifices. Such interesting moral and religious maxims as Dr. Muir, in the *Ind. Ant.* III, 183,241, has been adducing from Brahmanical writers according to our present knowledge, arose after Buddha, and partly at least date from the time when India was under a powerful western influence.

[3] Compare the Svatadvîpa of the Brahmans, that is referred to in the *Ind. Ant.* III, 24.

relics cease to exist, a new Buddha will come to put all things in order.[1]

The *later Brahmanism* forms the subject of the fourth chapter of our author's work.

Whilst Buddhism was losing its moral power and gradually sinking to the position of mere religious formalism, Brahmanism was strenuosly attempting by all possible means to uproot it. For this purpose, when not directly persecuting, it argued against atheism by appealing to the Vedântic treatises called *Upanishads*, and by pointing to Vishṇu and Siva, the productions of the period; enlarged its *Hitrâsas* interweaving them with moral and philosophical sentences, created a new literature in the Purânas and Commentaries on Vedic ceremonial and the Vedânta; got up its heroes Râma and Kṛishṇa, in opposition to Buddha and other saints, and the sensual Kṛishṇa especially in the place of the stern Buddha, (in course of time), calling its heroes avatâra-persons, faith in whom it put above Vedic sacrificial performances; instead of Buddhistic worship of relics introduced a gross idolatry; and created and nourished caste feelings (even among the lowest of the low among the Dravidians). In its hard fight it had to encounter also *Jainism*, a sort of mixture of Buddhism and Brahmanism, that can be traced back to about the 2nd century of Christian reckoning.[2]

As stated above there is direct testimony that already in the 7th Christian century the Buddhists had lost all prestige. At that time Kumârila bhatta, their great and clever enemy, wrote his commentary on Vedic ceremonial (that was considered to be powerful also for overcoming and destroying enemies); and towards the end of that century Sañkarâcharya founded the Smârtas, a strong sect of Vedântists, (who greatly cultivated the study of Sanscrit, perhaps partly in opposition to the Buddhists and Jainas who did so much for the vernaculars.) Sañkarâchârya, in imitation of the Buddhists, established also monasteries.[3] (In the south the Saiva king Kûna Pândya, about the 11th century, according to Canarese legends, put 18,000—not 8,000 as the Tamil legend seems to say—Buddhists and Jainas to death; and other little kings followed his

[1] This notion Brahmanism has transferred upon its Krishṇa, putting into his mouth the well-known words of the Bhagavad gîtâ: "Whenever the law "(dharma) fades and lawlessness rises up, then I produce myself," etc.

[2] At the time of the Valabhî dynasty that followed the Guptas and began 319 A. D. (?), Jainas were flourishing, Weber's *Ind. Str.* II, 143-272. They were also hostile to the Buddhists. According to a legend about 800 A. D. in the reign of king Hima Sitala, the Buddhist king of Kauchipura in South India, there arose a fierce dispute between the Jainas and Buddhists, in which the latter were defeated, and then greatly persecuted.

[3] Not Siva, but Vishṇu is the supreme Brahma of Sañkarâchârya. See Dr. Burnell's *Vamsâbrâhmana* p. X. Mr. Wurm, following Prof. Lassen, places Sañkarâchârya in the 8th century; Dr. Burnell, however, in his Samaidhâna Brâhmaṇa, shows that he lived at the end of the 7th.

example.) About 1127 A. D. Râmânuja, the founder of the Srî Vaishṇavas and opponent of Sañkarâchârya's Vedântism, converted many Jainas in Maisûr; and not long afterwards, since about 1168 A. D., the *Basava-Liñgâita* (Saiva) sect, though opposing Brahmaṇical ceremonial and following Buddhistic customs, *e. g.*, in founding monasteries, broke the last power of Buddhists and Jainas in the south.

Besides hatred against Buddhism and Jainism, the period of later Brahmanism displays a great deal of sectarianism, as has been already indicated. Sañkarâchârya is said to have declared *shan matas* or *six systems* to be orthodox: the Saiva, Vaishṇava, Saurya, Sâkta, Gâṇapatya and Kâpâlika. The *Purâṇas* are nothing but party-compositions of Saivas and Vaishṇavas. Partly contemporaneous with Râmânuja was Madhvâchârya or Anandatîrtha (1121—1197 A. D.) of Uḍapi on the Western coast, like Râmânuja, an opponent of Sankarâchârya's Pantheism, and a follower of Krishṇa, but holding somewhat different views as to philosophy; for, whereas Râmânuja, regarding God and the world, taught *visishta advaita i. e., non-duality* with the restriction that two *characteristics* (*chit,* spirit, and *achit,* matter) can be discerned, Madhvâchârya put forth simple *devaita, i. e., duality,* making a comparative, though not essential difference between the *paramâtma* (great soul) and *jîvâtma* (emanated soul),[1] that will last also in the highest state of blessedness, against Râmânuja's doctrine of the emanated soul returning to a state of union (*sâyujya*) with Vishṇu.[2] All *Saivas* are in theory one with Sankarâchârya, but sometimes in practice (together with others) enter upon a sort of Monotheism. The *sâktas,* instead of the male principle of creation (*liñga*) adored by the Saivas, worship the female principle, represented by the three goddesses Sarasvatî, Lakshmî and prominently Pârvatî.

At the end of the 14th century through Râmânanda, a follower of Râmânuja, the Râmânandis arose, who principally worship Vishṇu as Râmachandra, and bear the name of Avadhûtas, *i. e.,* separated (from all fetters). Krishṇa worship in the North was greatly promoted by Chaṇḍîdâsa, 1416—1478, A. D., (Vidyâpati, 1433—1481,) Advaitânanda, Chaitanya, 1486—1534, composing and singing popular hymns in his honor;[3] (and soon after in the south by Kanaka and other Canarese Vaishṇava *dâsas* doing the same).[4]

[1] He did not belong to the 14th century, as Mr. Wurm thinks. Mr. Wurm, as has been done by others, confounds him with Mâdhavâchârya or Vidyâraṇya of Vidyânagara, the well-known commentator on the Veda and follower of Sañkarâchârya. See Dr. Burnell's *Vamsabrâhmana,* p. xxiv.

[2] About a further division between Vaishṇavas in S. India see *Ind. Ant.* III, 125.

[3] *Ind. Ant.* II, 1 seq.; 37 seq.; 187 seq.

[4] *Ind. Ant.* II, 307 seq.

A disciple of Râmânanda, Kabîr, combining the monotheism of the Muhammadans with Hindu notions, became the founder of the *Kabîr panthis* whose centre is near Benares, and the precursor of Bâbâ Nânak, the founder of the *Sikh* sect (1469—1539).[1]

Partly contemporaneous with the Bañgâli Vaishṇava dâsas was, in the south, *Vallabhâchârya,* a Telugu, at the beginning of the 16th century. He is said to have overcome in disputation the Smârtas at Vidyânagara on the Tuñgabhadra, and then have gone to North India where he died. His is an anti-ascetic sect in the fullest sense of the word.

As a mixture of Hindu ideas and Christianity there existed before the year 1841 A.D. in the Southern Mahratta country, the sects of the *Kalajnânis* and *Nuḍi people,* and induced the Basel, Mission Society to establish two stations in that direction. The members of the sects, however, are dying away (especially for want of moral power).

Another sect that has arisen through the influence of Christianity, is the *Brahma Samâj.* It presents the latest trial to reform Brahmanism from the stand-point of humanity, and a purer idea of God (at least in its progressive members). Paragraph 12 contains some rather hypothetical remarks on the state of religion with cultivated and uncultivated peoples.

[1] Compare *Ind. Ant.* III., 295 seq.

ART. II.—THE CHRISTIANS OF ST. THOMAS AND THEIR LITURGIES. By Rev. G. B. HOWARD, B.A. J. H. & J. Parker: 1864.

(2.) THE LAND OF CHARITY, *a descriptive account of Travancore, and its people.* By Rev. S. MATEER. Snow and Co.: 1871.

(3.) MISSIONARY ENTERPRISE IN THE EAST, *with especial reference to the Syrian Christians of Malabar and the results of modern Missions.* By Rev. R. COLLINS, M. A. H. S. King and Co.: 1873.

(4.) LINGERINGS OF LIGHT IN A DARK LAND—*The Syrian Church of Malabar.* By Rev. T. WHITEHOUSE, M.A. W. Brown and Co.: 1873.

SINCE the celebrated visit of Dr. Claudius Buchanan to the Syrian Christians of Malabar, previous to which almost nothing was known in England of this ancient Oriental Church, and which forms quite an era in its history, various works have from time to time been prepared to supply information respecting the manners and customs, and especially the religious sentiments and practices of these Christians, and the efforts that have been put forth for their enlightenment and reformation. A great amount of information has been collected and communicated to the public by the English missionaries, but this is scattered in numerous articles in missionary periodicals and reports, and is therefore difficult of access besides being rather journalistic and fugitive in character. More carefully prepared publications, however, increasingly full and on the whole, we may add, increasingly accurate, have issued from the press, so that a full catalogue of the literature relating to the history and condition of the Syrian Church in Malabar is now a somewhat extensive one.

The titles of the most recent publications of this class we have noted at the head of this article, and the volumes now lie before us. They are all by writers who have resided for various periods in the country inhabited by the Syrian Christians, and enjoyed more or less intimate association with the clergy and laity of this Church.

In the first of the volumes before us, Mr. Howard, for a short time Chaplain of Quilon, supplies an outline of the history of the Syrian Church and translations of the liturgies in use, with very full detailed information and comments from a ritualistic point of view, highly appreciative of the precise forms and minutely prescribed ritual of this ancient Church. The various offices are carefully compared and much collateral information bearing upon the Syrian ritual supplied.

It appears, however, that the author was wholly unacquainted with the vernacular language. He could therefore know nothing, as indeed is evident from his own account, of the real character of the people, their social customs, their mode of life and thought. Strange that so few English chaplains in India, men of high education and

capacity, with almost nothing to do in a small station like Quilon, and with the great encouragement offered to them to study the vernacular spoken by the vast heathen population amongst whom they reside, should care to take the trouble even to learn to converse intelligently in one of the native languages, an attainment of easy achievement in a single twelvemonth to a man of scholarly training and habits! The consequence was that Mr. Howard was often unable to open personal communication with the Syrian Christians, in fact, on one occasion related by himself (p. 126) he did not perceive that he was actually insulting (not merely according to Indian ideas, but according to our own views of courtesy) a worthy Syrian priest by having the letter of introduction read by *one of his own boatmen* instead of handing it to the addressee to decipher. Quite reason enough to astonish the old gentleman! Mr. Howard's errors are often simply ludicrous and fully account for his being as he says "looked upon with suspicion" and kept at a distance, very different from the reception generally accorded to any missionary or other person acquainted with the language and with native rules and courtesy. Fancy an English gentleman of his position peeping under the curtains of the chancel, and obtaining thus a provokingly unsatisfactory view of the legs and feet of the celebrant priest, except when he prostrated himself and our author could see "the whole of his person"! Had he made friends with the missionaries of his own Church, or been able to hold direct intercourse with the Syrian Christians, there would have been no difficulty in obtaining permission to enter the chancel itself and witness the whole of the ceremonies. He would thus have been saved also from making absurd guesses at truth and at the reasons of things, and from many a mistake, such as that the communicants "received *the wine* by its being poured into the "mouth through the spout—it was often spilt" (p. 147),—whereas this is mere *water*, customarily given to each recipient immediately after reception. We have observed numerous instances of such errors as to fact in the book.

Worse than this, however, is Mr. Howard's obvious and glaring prejudice against the evangelical teaching of the missionaries of the Church Missionary Society, which leads him into very partial and erroneous statements regarding their plans and labors, and even sadly affects his historical accuracy. Deductions utterly unwarranted by the facts are, on several occasions, drawn or insinuated; the language of the missionaries is tortured from its real meaning; everything that can be assumed against them is exaggerated; "their "course of interference and its deplorable results" and their "*forcing* "Syrians into uniformity" (as if such a thing was ever contemplated or possible) are dwelt on, while the errors and superstitions of the Syrian Church are palliated and excused. Mr. Howard endeavors to cast suspicion on the testimony of the missionaries by

hinting at the probability that "they may have misapprehended "what they saw or heard through prejudice or deficient inform-"ation." Yet they knew the language and spent their lives amongst this people and for their good, while Mr. Howard, on his own showing, knew neither their language, manners nor habits of thought, nor the significance of the facts which occurred before his very eyes. The *animus* of the book is obvious. Ultimately even Mr. Howard is obliged to confess in opposition to the whole purport of his own book that (p. 172) "it becomes a question of deep "auxiety whether we can, without danger of betraying the faith, "hold communion with a Church whose clergy renounce and abjure "in common with the worst heretics the Synod of Chalcedon, while "at the same time they promise adherence to Gregory, etc., who are "said to have supported the Eutychian heresy."

Mr. Mateer's work may be dimissed with brief notice here, as it does not profess to treat specially of the Syrian Christians, nor to supply new matter respecting them, but contains a general and, though somewhat condensed in matter and style, a pretty exhaustive account of the country and people of all classes, useful as a kind of "Hand-book of Travancore—a compendium of facts grouped, "classified and arranged for convenient reference," giving a general view of the entire surroundings of these Christians with a single chapter on their history, ecclesiastical order, doctrinal views, liturgy and party disputes. Much fuller information is given respecting the heathenism of Travancore and missionary operations carried on amongst the various classes of heathens than upon the particular subject now before us. The volume is also illustrated with quite a number of woodcuts.

The title of Mr. Collins' book strikes us as being somewhat too comprehensive as descriptive of its contents. The work is written in a popular and highly interesting style, and affords a considerable variety of information respecting the physical features of the Western Coast, its population, heathen, Jewish and Christian, and the work of the Church Missionary Society amongst both Syrians and heathens. Fair and candid criticism is offered upon the early and present action of the Church Missionary Society and on missionary agencies and missionary success, topics of primary importance demanding and deserving the fullest and most impartial consideration. With many of Mr. Collins' remarks we heartily agree, while we should feel inclined to take exception to some of his illustrations and observations on the subject of caste and vernacular preaching and education, but time does not allow of our taking up these subjects in the present paper. Mr. Collins elucidates his matter by many anecdotes of travel and adventure, odd native legends and other illustrations, such as the British public demands now-a-days to bring before the mind a vivid picture of actual life and labor in India and other Eastern lands.

Of the works under review, that which we have placed last is by no means least in value to those interested in the Syrian Church of Malabar. This work shows evident marks of diligent personal and original research, and may be regarded as an exhaustive exposition of the external ecclesiastical history of the Syrian Church, and its relations to Rome and to the Church of England, its sects and internal history, its churches and architectural antiquities, with an immense variety of curious collateral information and a good map of the country. In this closely written volume of 338 pages, crammed full of facts of every kind, we have a book of solid worth which throws much additional light on the subject and will long be valuable for reference. Mr. Whitehouse in his preface places his work in its right literary position. Referring to the volumes of Geddes, La Croye, Hough and Lee, he says:—

> "It will be seen that they all follow each other in precisely the same groove, not one of them enjoyed opportunities of frequent intercourse with the people about whom they wrote, and none save Mr. Hough had even set his feet upon the shores of India. You will look in vain for anything like close investigation of statements, or the comparison of testimony, or an attempt to support or illustrate any points by local traditions treasured up by the present descendants of the people about whom they wrote. It has been the object of the writer to look a little closer into matters of this kind, and to utilize all the scraps of information which the Syrians themselves are able to supply."

Many questions of the highest interest in connection with Christianity in India are suggested or discussed in these volumes. Here is a numerous Christian community discovered, we might almost say, at the commencement of the present century, in two small heathen kingdoms in South India, still preserving copies of the word of God in rare and priceless manuscripts, still retaining the form at least of godliness, still, in some measure at least, a witness for God and a light in the surrounding heathen darkness. How was this Church established? What is the precise historic value of the tradition that the Apostle Thomas preached in India and founded the Christian Church in Malabar? If he did, how are his converts *Syrian* Christians? What is the proportion of Syrian and of Indian blood in the present race? From what castes were the native Indian converts drawn? At what times in particular, and by whose preaching or other influence, were they brought to the profession of Christianity? What has been the internal history of the Syrian Church—the history of vital religion among this people? Have any distinguished or devoted preachers been raised up, or any special "times of blessing" in all these centuries been vouchsafed from the presence of the Lord? Is it credible that this Church was free from serious error and superstition before the advent of the Portuguese, or were they not in all probability more or less affected like their fellow-Christians at Antioch and the Oriental churches in general with superstition? What has been the character and tendency of the influence exerted for good or for evil by their connection with

Antioch? and what course on the part of missionary societies and the native and British Governments would best aid the reform and improvement of the Syrian Church?

These and a hundred other questions, historical or practical, are suggested by the perusal of the volumes before us, and towards their solution much valuable material is supplied in them, some of which we shall place before our readers.

To begin—a brief description of the people and their churches given in *The Land of Charity* (p. 250) may be quoted for the benefit of any of our readers at a distance who may have heard but little of this interesting people:—

"The Syrian Christians are generally respectable in appearance and dress, and are comparatively fair in complexion. Many are engaged in trading and agricultural pursuits, and some are possessed of much wealth. Their houses are often spacious and good, with neat wood carvings and other decorations in the Malabar style. On the whole they are intelligent, and display considerable intellectual activity as well as commercial industry and capacity. Several of their number occupy good positions as English teachers, astronomers, lawyers, and clerks."

"The Syrian churches are solid, ancient-looking structures, long and narrow, with gable ends surmounted by the cross, forming large, conspicuous objects in comparison with the native dwelling houses near which they stand. The high walls are often supported by plain, sloping buttresses; the windows are small and few, and the roofs tiled. One peculiarity is that the external roof of the chancel is higher than the nave, instead of being lower, as with us. The inner ceiling of the chancel, however, is decidedly lower. Porch, pillars, pilasters, and other architectural ornaments in brick and plaster, adorn the fronts. Attached to or surrounding the central edifice are open sheds, cook-houses, and other buildings for the accommodation of the people on festive occasions, or sometimes a small chapel consecrated as a place of burial. In front of the church stands a pedestal on which a handsome stone cross is elevated: the whole being sometimes as much as twenty feet in height. The dark, ill-lighted interior is in general far from cleanly in appearance; possibly this is permitted that it may present a gratifying air of antiquity. At the western end a wooden gallery, or loft, contains a few simple articles of furniture for the accommodation of the bishop on his visit to the church, and is also used as a store-room. The church bell hangs inside to do honor to the host. Crosses or crucifixes, and sometimes curious paintings of their patron St. George, adorn the walls and chancel. In every church three altars of stone or wood are found—one in the centre of the chancel and the others on either side. The honored dead are buried in the floor of the church, near the entrance. A lamp is kept burning in front of the altar day and night."

It is a point of considerable interest, rather antiquarian, however, than practical in its bearing, whether the Apostle Thomas really visited India and preached the Gospel there according to the tradition of this Church. Both Mr. Whitehouse and Mr. Collins are rather in favor of accepting the tradition as in the main credible and trustworthy, and urge their grounds for doing so in a very reasonable tone. The former writes (p. 12.) :—

"The tradition is doubtless mixed up with absurd fables, but those who have lived amongst the people—knowing how tenaciously they still cling to it, how essentially conservative and how little given they are to change—will be

inclined to inquire whether there be not some foundation stones of truth buried beneath the accumulated rubbish of centuries."

"Surely where *traders* ventured, zeal for Christ and love for souls were powerful enough to carry divinely inspired *apostles*. It was about the middle of the first century that the Apostolic teachers were the busiest as pioneers for the truth, and any new opening by which readier access to a distant country presented itself to their minds was regarded as a providential intimation that they should go thither and preach the Gospel."

"India could not have been such a *terra incognita* to St. Thomas as it was to natives of Western or Southern Europe;——he must have traversed the regions crossed by the *Ancient Overland Route* where the inhabitants must have been as familiar with India, Indian commodities and Indian news as the ordinary natives of Suez, Cairo and Alexandria are at the present day."

"Jerome, speaking of the Divine Word in His fulness being present every where, says, He 'was *with Thomas in India*, with Peter at Rome and with Paul 'in Illyricum.' Hippolytus, a still earlier writer (A. D. 236), states that he perished at Calamine, an Indian city. Dorotheus, Bishop of Tyre and contemporary with Eusebius, says:—'It was handed down to them that Thomas 'preached to the Parthians, Medes and Persians, but died at Calamina in India 'and was buried there.'"

Several pages are occupied with this discussion, but the space at our disposal does not admit of fuller quotation. We attach little value to traditions in India. Every resident here knows how quite recent events are related with marvellous inaccuracy and extravagance. There was a later Thomas, a distinguished Syrian colonist, who may have been confounded with the Apostle of the same name. The most that can be said appears to be that we have as good authority for this tradition as for some others generally received (that St. Peter was at Rome for example?) an admission which may be made without fully accepting as historical either this or other traditions resting on so flimsy a foundation.

The opinions of Nestorius were speedily introduced into Malabar and prevailed more or less till the period of the Portuguese.

"Nestorius," says Mr. Whitehouse, "was a Syrian by birth and this may account for the Christians of his own race and of the churches under their influence so readily siding with him."

"At the time of the condemnation and deposition of Nestorius the Christians of Malabar were receiving their bishops from Persia through whom the peculiar views of the party would be introduced to India without any resistance on the part of the simple and uninformed natives of the country (A. D. 431.)"

"When the Romanists first came in contact with the Malabar Christians they were still Nestorians praying in their liturgy—to the great horror of the Jesuits—for the Patriarch of Babylon and looking to the same quarter for a succession of bishops."

But from 1663, they have been Monophysites or Jacobites in doctrine.

"The probability is that the Malabar Christians in their perplexity applied to two or three quarters (for the assistance of a bishop opposed to the Papacy) and that the responsive effort made by the Jacobite Patriarch proved the only successful one, and this led to their becoming quietly incorporated with the party most antagonistic dogmatically to that of Nestorius."

After all, the distinctive tenets of Nestorius were probably never known by the laity or a large proportion even of the clergy, nor at the present moment while the Syrian Church is decidedly Jacobite, is much stress laid, except in the rarest instances, upon these points.

The unscriptural errors and degrading superstitions into which the Syrian Christians had fallen in the course of ages through priestcraft, want of instruction in God's word, worldly pride and the decay of piety, demand serious consideration as upon the nature and extent of these evils depends the proper mode of attacking and removing them. There must, of course, have been at all times some mixture of good and bad, light and darkness amongst these Christians. We cannot suppose that there were not found amongst them men of God and pious souls through all the dark medieval ages. Our knowledge, however, on this subject is unfortunately very indefinite and hypothetical. A letter quoted by Hough in his preface puts this point very strikingly and well :—

> "Can you get no scrap of history that discovers divine faith or Christian graces in the poor Syrian churches? They had the Scriptures among them and surely they were not like dead corpses all through their history. No doubt there could not have been such a conflict with Rome and such a victory without some internal principles of real and evangelical truth at the bottom. The great spiritual lessons of the history are left in obscurity for want of insight into their actual spiritual state, and this will only fully be given hereafter in the day of the Lord."

Notwithstanding our assurance as to the existence of some good amongst them, we have the fullest testimony in the volumes before us as to the degeneracy of the modern Syrian Church. Mr. Howard appears to avoid noticing this side of the question in order to asperse the action of the Church Missionary Society in laboring amongst this people. Dr. Buchanan also did not perceive the evils that prevailed; other early visitors naturally exaggerated the obvious excellencies of this race, and it was long before their ignorance and superstition were fully known. At first sight their form of godliness is attractive,—some experience is needed to become acquainted with their faults.

> "Dr. Buchanan," says Mr. Collins, "evidently had not looked very carefully into them, or he would have detected, surely, such errors—and are they not grave errors?—as I have noticed above, namely, the heresy of the Monophysites, transubstantiation, the Eucharist a sacrifice for the quick and the dead, the worship of the Virgin Mary and invocation of the saints, the power claimed by the priests of cursing men's souls and bodies, a practical belief in purgatory, the administration of extreme unction, and performing the service in an unknown tongue. Remission of sins through the priests' sacrifice of the mass, and not justification through faith in Jesus Christ, who was once offered for the sins of the whole world, is the practical teaching of the Syriac liturgies. Hence the priests derive the largest portion of their income by saying masses for the dead."

A picture of the religious condition of this people some 60 years

ago with many dark lines in it, but we fear only too faithful is drawn by Col. Munro as quoted Mr. Whitehouse:—

"The real Syrian Christians on their separation from the Roman Catholics, were exposed to powerful enemies and serious dangers. The Roman Catholics, regarding their secession as an act both of apostacy and rebellion, persecuted them with unrelenting animosity. The princes of the country, seeing their defenceless state, considered them as fit subjects for plunder and insult: they were destitute of religious books, pastors, and instruction: they had lost, in their union with the Jesuits, the pure system of religion and morals, and the high spirit by which they were formerly distinguished; and the Dutch, whose policy was marked with perfidy and meanness, abandoned them to their fate. The Syrians were exposed to still greater calamities in the conquest of their country by the Rajah of Travancore. The blighting influence of that despotic and merciless Government was felt by them in the most aggravated degree; and they were reduced to the lowest state of poverty and depression. Notwithstanding the misfortunes which they have suffered and the disadvantages of their situation, they still retain, however, some of the virtues by which they were formerly distinguished. They are remarkable for mildness and simplicity of character, honesty and industry; their pursuits are confined to agriculture and trade; and, although they have lost the high station and elevated sentiments which they once possessed, yet they are still respected on account of their integrity and rectitude of conduct."

And again respecting their ignorance of Christian truth.:—

"The Tanjore missionaries Kolhoff and Horst drew up a Memorandum which shows how unfit, they observe, the Syrian clergy are to be Protestant missionaries. 1. They were then 'split into two sects directly 'opposite to each other, yet equally receding from the orthodox doctrine 'of the Christian Church—Nestorians and Eutychians. They had further 'become Romanized in many particulars, which militated against the 39 Arti- 'cles and the Nicene Creed. 2. They were so ignorant that they could not be 'employed as sub-assistants to the native Catechists; and yet so wedded to 'their opinions as to demand from others conformity to their persuasion and 'ritual. 3. Their proper language was Malayalam, not Syriac, and they only 'knew enough of the latter to go through their liturgical services. '4. Through caste pride, the Catanars had hardly any intercourse 'with those of inferior caste, whereby they incapacitated themselves for the 'propagation of Christianity.' The two missionaries conclude their memorandum with these remarks:—'We hope the above reasons will justify our 'request, that we may be excused from admitting those Christians to a union 'of faith with ourselves, and the office of teachers in our orthodox congrega- 'tions, in violation of our ordination oath.'"

The priests who visited Madras "were usually found to be very "ignorant and superstitious, understanding little more of the Syriac "than was required to read their Church services, as Mr. Schultz "(who was a first-rate Syriac scholar himself) took the pains to as- "certain." One catanar who paid a visit to the Tranquebar missionaries "was so strenuous an observer of caste distinctions that "he would not eat either with the Tamil Christians or the European "missionaries; and took his Syrian cook with him wherever he "travelled."

Again, take the following on their immorality :—

"A closer and more intimate acquaintance with the Syrian community led to the discovery of many moral and social evils—the inevitable results, partly of the dark and cruel tyranny under which they had long groaned; and partly of their close contact with heathenism : the Sabbath was totally disregarded, the name of God profaned, and drunkenness and adultery (even amongst the Catanars) were most prevalent. But there was one hopeful sign amid this degradation—they acknowledged these things to be crimes, and did not, as the heathen, in any measure seek to excuse or justify them."—*Lingerings of Light*, p. 240.

The worst feature of all perhaps was (what is visible to the present day amongst the mass of the Syrian clergy and people) their unwillingness to bring the heathen of the lower castes, whom they might easily have influenced, to the knowledge of Christ, lest, as the preceding extracts intimate, their own caste dignity should suffer. We have ourselves seen low caste people, the servants of several pious Syrian Christians who had begun to teach them of Christ, refused admittance to their churches and kept at the same distance as from a heathen *Nair* on the ground of caste pollution. "Let the "mission teach these," said they, "we cannot allow ourselves to be "polluted by their presence." When a professing Christian church sinks to this degree of un-Christlike exclusiveness, alas for true piety—the love of God and the love of man! What further proof is need of a fallen church?

It has been perhaps too readily assumed, on the supposition that an ancient church must be a pure one, that the Syrian Church was free from serious error before the Romish persecutions, and almost the whole of the superstitions now discovered in that Church have been laid to the charge of Popery. While no terms are too strong in which to speak of the fraud and cruel oppressions of the Church of Rome, yet it is still a question how far the Syrian Church, like all the Oriental churches, had given way to Mariolatry, saint worship and offering of prayers for the dead, and to what precise extent the errors now held were forced upon them by the Portuguese priesthood.

Here it is worthy of notice that the Christians of Malabar to some extent brought these evils upon themselves by a formal application to the Portuguese for temporal aid against the native Rajahs, and relief from their oppressions :—

"When staying at Cochin, a deputation of native Christians came to Vasco de Gama from Cranganore, bringing with them a present of fowls and plantains. They expressed their joy at the arrival of the Portuguese; and told De Gama that formerly they had a rajah of their own, to whom the Perumal Princes gave a staff of office, and a document conveying written authority, which they brought with them and presented to the Portuguese Admiral. They moreover informed him that they numbered about 30,000; kept themselves apart from other people; and *wished to be under the Portuguese king*, having understood that he was a Christian sovereign."

Hence in part the Portuguese claims to authority over the Syrian Christians.

It is certain that the Romish Church endeavored to introduce image worship, but had the Syrians previously no pictures like the Greek Church? Rome attempted to impose transubstantiation and this indeed there is evidence the Syrians did not hold nor anything like it. But we ask were the prayers at present found in the Syriac liturgies addressed to the Virgin and saints, inserted by the Romanists, or were they not rather early or original components of these offices? How otherwise are we to account for the use of similar prayers in Antioch and for the support given to such superstitions by every bishop who comes thence? The explanation may indeed be, as Mr. Whitehouse says, that the mother Church also has been, and is still being corrupted by Rome.

"It is apparent that, with all its failings, the Syrian Church approached, in matters of doctrine and discipline, far closer to the purity and simplicity of the primitive Church than did the Church of Rome which undertook her so-called reformation. Whatever may have been her low condition as to vital godliness there is reason to believe that she was then far purer than the mother Church now is, under the Nestorian Patriarch who resides in Persia. Romish missionaries have been busily occupied for centuries in endeavoring to bring the whole body of these Oriental Christians into obedience to the Papacy; and where they have not succeeded in effecting a permanent alliance, *they have left behind them the Romish leaven of false doctrine, which has been silently doing its work* among an ignorant and oppressed community, strangely isolated from the rest of Christendom."—*Lingerings of Light*, p. 116.

Yet it is difficult to conceive from what we know of ecclesiastical history and of the tendencies of human nature to image and saint worship, that there was not more or less of this practised before the period of the Portuguese. So Mr. Collins thinks, apparently, with much reason :—

"The missionaries had arrived at the hasty and incorrect conclusion that every thing erroneous in doctrine and practice in the Syrian Church had been derived from their fifty years' subjection to Rome. Never was there a greater mistake. The errors of Syrianism were the errors of Antioch, not Rome. No sooner was the Roman yoke taken off her shoulders than the Syrian Church returned to her old liturgies, and her old faith, under the auspices of a bishop commissioned to this work by the Jacobite Patriarch of Antioch himself. The false teachings and customs of the Syrian Church were not mere excrescences, grafted on to an otherwise pure stock by Rome, and which needed only to be pointed out in order to their speedy excision; they were entwined amid the very vitals of the system."

"The right of marriage among the clergy was indeed at once conceded, because the prohibition was not a necessary part of the discipline of the Church of Antioch. The Syrians had no objection to be purged from every stain they had received from Rome, and this probably was one; for though Antioch approved of celibacy, she did not enforce it upon the common clergy. They hated Rome—as well they might—but they had no idea of purging the errors of Antioch, and the missionaries only deceived themselves when they spoke of helping them to return to their 'primitive state, that they might again become a holy and vigorous Church.' The real nature of that primitive state to which the Syrians were entreated to

return should have been more accurately examined. The whole history of the Jacobite Syrian Church should have been studied, and their liturgies understood, as a necessary preliminary to the establishment of a mission among the Jacobites of Travancore."

At the same time, it is acknowledged, that, of all the Oriental churches, the Syrian is the least corrupted and the most open to reforming and beneficial influences:—

"The Syrian system is more the result of ignorance than bigotry. The Syrian priests are certainly, as a rule, not bigoted; they are in no way afraid of, or prejudiced against, the Protestant labors of our missionaries. The best of them send their sons to us for their education. There is, so far as I can perceive, no feeling of distrust towards the efforts of Englishmen, as there was when the missionaries were associated with their bishops in the government of their college. They have no 'Index Expurgatorius.' They accept, for the most part, everything we do. And, above all, they are not afraid of the influence of the Bible. Notwithstanding, therefore, their superstitions, they are not separated from us by the exclusive fanaticism of the Roman Catholics. They are open to the influence of kindness, education, and the Word of God. But the ignorance of the masses, and even of the great majority of the priests, as regards Scriptural knowledge, is still dense. This is because their system leaves them ignorant. Their religious services, even were they ever so pure and Scriptural, could never send one ray of light into the darkness of the human heart; for they are in Syriac, a language that comparatively few even of the priests understand."—*Missionary Enterprise*, p. 148.

In all the four volumes before us, a sketch of the operations of the Church Missionary Society, is given, but that written by Mr. Whitehouse enters more into detail. Here come in the difficult problems that require solution in connexion with missions to corrupt Christian communities,—the inter-ecclesiastical relations of churches, true ordination and consecration, and the consequences of defects in these, and especially the line of apostolic succession and the sacredness of ancient liturgies, all important in the eyes of those who believe in such things as Mr. Howard does.

The Church Missionary Society entered upon this work with the sole view of aiding in the reform of an ancient sister church, not to proselytize, and with the hope that the Syrian Church might become a mighty power for good amongst the heathen around—a hope with which every heart that loves the Saviour must sympathize. But after some time they found it no easy task to move a dead church in the state in which we have seen the Syrian Church then was, and from 1838 the Mission was conducted on an independent footing, receiving into communion with the Church of England those clergy and laity who were convinced of the errors of Antioch and of Rome, and gathering in the heathen also. The plan of action of the Church Missionary Society both at the commencement of the Mission and since it took its present position is, as might be expected, variously discussed from the different points of view of our authors. Mr. Whitehouse notices chiefly and in a most appreciative spirit the prudence, the Christian moderation and affection of the missionaries, and the good results which have unde-

niably appeared from their devoted labors. Mr. Collins freely criticises their early policy, but in no unfair or unfriendly spirit, regarding it however as over-timid and defective as to the bold and unshrinking declaration of evangelical truth. While Mr. Howard, from the opposite stand-point, severely animadverts on their mode of operation as too bold, in fact, as unwarranted "interference." He speaks of the refusal of the Syrian Metran at the time of the rupture to work with the missionary society as "a deplorable quarrel," hints at "the tone of the proceedings at Cottayam,"—"the little "disposition on the part of the missionaries, to enter into the "feelings of the native Christians, or to make any allowance "for their habit of thought and the customs which they have "received from their forefathers,"—"alas," he exclaims, "they appear "to have aimed at nothing less than an entire assimilation of "the ritual of the Church to their own peculiar standards," (an odd subject of regret to a clergyman of the same church to which the missionaries belong!) and he mourns over "the lamentable spec-"tacle of this new schism" in the use by several Syrian clergy of a liturgy expurgated from Romanism, and from what Mr. Howard himself is compelled to acknowledge to be "heresy." Where and to what extent *would* Mr. Howard allow liberty of conscience to clergymen to cast off the bonds of superstition imposed upon them by ancient authority, and contrary to the word of God, and the salvation of the souls committed to their "cure"?

We cannot here enter further into detail to correct the multitude of errors in Mr. Howard's book arising from a carping and censorious spirit making the worst of everything against the missionaries, sometimes attributing to the whole of them the acts or sentiments of individuals of their number; again charging them with having translated the Assembly's "Presbyterian Catechism"—a crime of which in reality a missionary of the London Missionary Society was guilty! catching at a pleasantry of one of the early missionaries, who said he had "done violence to an individual" in removing an image from a church, as if an assault had been committed, and dwelling upon the sacrilege of the act, when it was obviously the saint alone that suffered the so-called violence, and the image was removed from a Christian church with the full consent of the people, as they have done in nearly all their churches since, and as we ourselves did in England. Much of what Mr. Howard characterizes as "the height of presumption and forcible interference on "the part of the missionaries" has been actually since accepted and carried out even amongst many of the churches not in the van of the "reform" movement. It should be remembered that the English missionaries acted as part of the Syrian Council by express invitation to aid in reform and the advancement of education.

Even in his personal researches, which certainly show a considerable amount of zeal, Mr. Howard evidently had not the means

to investigate the state of the Syrian Church, and did not adopt the right course. Had he, instead of keeing aloof from the Church missionaries, heard what *they* had to say, and seen how they lived among the Syrians, he would assuredly have thought better of them. But his ultra churchism made him suspect them and listen to every scandal. He visited two of their stations spending but a single day at each. And had he known the people and their ignorance, and still more the stolid indifference to religion of the majority of the priests, he never could have written of them as he does. Take his own remarks as to what should be done for the raising of the Syrian Church, and we think it can readily be proved that this was just what the missionaries did do:—

"The great points to be attended to will probably be, to guard against venality in the appointment to holy offices; to teach the masses of the people by earnest evangelical preaching, and in every way to encourage the practice of this important duty by the Catanars, for it would be mainly in the native clergy that, under God, our strength would lie; and lastly, to induce the Church in synod to revise her Offices, amending them where necessary, in conformity with the most ancient models."

Mr. Collins' observations on the early policy of the Mission seem to us to contain a great amount of truth. He admires the tender spirit and sanguine hopes of the English missionaries as compared with the fierce persecuting zeal of Rome. Mr. Hough had highly praised their early reticence, concerning the errors contained in the Syriac liturgy, as great wisdom, delicacy and prudence. But Mr. Collins regards their policy as decidedly too timid, shackling their early efforts and delaying their ultimate success. Even after the lapse of eighteen years no tangible improvement had resulted to the Syrian Church. So with regard to the course of study in the college, Mr. Collins remarks:—

"Had Church history and its lessons been studied in the college instead of the etiquette of the mass service; and had a few other changes been made early enough in the course of reading, we cannot but think the result *might* have been different."

Accordingly when bolder and more direct action was at length forced upon the missionaries,—

"There can be no question that they were now in their right sphere; they were no longer bound to sanction by their silence things of which they could not approve, or to be parties in proceedings which violated their consciences. They were free to rebuke error and fully to unfold the whole mystery of God without compromise. And now God seemed more abundantly to bless their labors; the fire which when thrust into the midst of the fagot seemed to be smothered and powerless, now when kindled on the outside soon caught the propitious winds of heaven and spread its flames around. Since that time God has given us many witnesses. We have now fourteen ordained clergymen, thirteen of whom are of Syrian parentage—the remaining one is a Brahmin convert."

Those godly and devoted missionaries certainly entertained the kindest and best intentions in the course of action they

adopted. Missionary experience was at that time but limited, experiments of this kind not having previously been made. The missionaries, while they had the advantage of belonging to a church whose views of ecclesiastical order are somewhat similar to those entertained by the Syrians may yet, moderate and evangelical as they were, have been deterred by these very views from attempting anything in the way of drawing over proselytes from another ancient and episcopal church, whereas the American missionaries laboring amongst the same people in Persia were quite free to adopt the boldest and most energetic measures in the attack upon corruption in doctrine and practice wherever it prevailed. The experiment has been tried both ways in Greece, Turkey and elsewhere, and it has been found that to infuse spiritual life into a dead church by the indirect influence of Christian truth is all but impracticable, while the bolder measures of exposing evil and at the same time declaring fully the blessed truths of the Gospel have been more successful and are sure in the end, by the blessing of God, to revive pure religion.

It is in fact evident from the testimony of these writers and of all who are acquainted with present state of the Syrian Church and with the efforts of missionaries amongst them, that at length, within the last 10 or 15 years, these efforts have told extensively.

"The preaching of the missionaries," says Mr. Collins, "the example of a pure ritual, the lives and teachings of the native clergy and other agents, increased education, and above all, the dissemination of the word of God in the vernacular, have moved the Syrian Church to the centre. A reforming party is growing up, already so far developed as to be known by that distinctive title, who are beginning to read their liturgy in Malayalam, refuse to acknowledge the validity of prayers for the dead, to worship the Virgin Mary and saints, and to engage in other superstitious observances that have long polluted their religion. They are found chiefly in the southern districts, where, of all places, the missionaries, Messrs. Peet and Hawksworth never gave any quarter to Syrianism. Thus it would seem that the very opposite of the methods at first pursued, in the management of the Mission to the Syrians, is gradually producing the very results then so earnestly desired."

To the same effect, Mr. Whitehouse quotes reliable testimonies:—

"There are hopeful signs of an awakening (writes the Rev. K. Kuruwilla in 1866) among the Syrians in this part of the country. *Our church serves as a pattern to them in many things.* At one place the people maintain a Scripture reader who goes to preach in the neighboring churches in turn. They hold meetings on Sunday afternoon for instruction in the Word of God and prayers. They now seem to pay a greater attention to the observance of the Sabbath. *Our church with its agency institutions and religious publications may be said to be the centre whence light is diffused around to enlighten those who grope in the darkness of ignorance and unbelief.*"

The weighty testimony of Bishop Cotton is also quoted by the same writer as follows:—

"I may perhaps be allowed to mention some of the practical agencies by which through the grace of God's Holy Spirit, the Church of England has flourished and acquired much influence among the people and by which doubt-

less the Syrian Church through the same all powerful guidance, will recover its primitive importance and purity. The *first* is the example of high principle, blameless living, unselfish devotion to Christ's flocks, and laborious activity on the part of all who exercise spiritual authority; the *next* is the circulation of the Holy Bible among the people, and their intelligent acquaintance with its contents; the *third* is the diffusion of education, both theological and secular, among the clergy, including, of course, the careful preparation of candidates for holy orders; the *fourth* is preaching; and the *last* which I will mention is the celebration of Divine service in the vernacular language of the people."

The earnest hopes expressed by good old Mr. Bailey have been marvellously fulfilled. "We long," said he, "to see a spiritual "revival take place in this ancient and interesting but at present "degraded Church." Such a revival of religion has recently taken place on a small scale as a token and earnest of what will yet occur on a more extensive scale. Of this religious awakening, an account will be found in our own pages.[1] It has broken into the deadness and formality of the Syrian Church, and shown what Christianity in earnest is and especially how those who are fully alive to God will labor for his glory and the good of souls.

While there is thus much to encourage the Christian mind in the present improved state of things in portions of the Syrian Christian Church, we cannot forget the lamentable party disputes which appear to have prevailed from a very early period, and which sprang principally, we hesitate not to say, from their ultra ritualistic views, their connection with Antioch and the lust of dominion in the Church of God on the part of ambitious clergy. How much evil arose from trifling dissensions as to the regularity and canonical legality of consecrations and ordinations on their favorite principles of tradition and apostolical succession is evident from the narratives before us. Sad that men will quarrel so bitterly about the externals of the kingdom of God, while righteousness, peace and joy in the Holy Ghost, are allowed to die out and disappear!

At present there are two principal parties in the Syrian Church headed respectively by Mar Athanasius and Mar Dionysius.

Mar Athanasius, of whom a good portrait is presented in Mr. Collins' book, was the nephew of the distinguished reformer, Abraham, Malpan of Márámana, and was educated in connection with the Mission. He went with the approval of his uncle and with letters of commendation from several of the Syrian churches to the Patriarch at Mardin, where he was consecrated and returned to Malabar in 1844. His early education led him to encourage education and reform in doctrine, and in the use of the vernacular in public worship. For some time he was not well received by the churches opposed to change, by whose intrigues another Metran, Mar Kurillos Joyakim, was sent in 1846 to supersede Athanasius and oppose all measures of reform. This man was a bitter oppo-

[1] See Vol. I. of this *Review*, p. 397, and Vol. II. p. 108.

nent of Gospel truth, but never made much way amongst the people, and died very recently in obscurity. Another foreigner, Mar Athanasius Stephen, was sent in 1848, who afterwards went to England to urge his claims, but without success. In 1852 there being several rival Metrans in the country, Mar Athanasius was formally recognized for the preservation of peace by the Travancore Government as the rightful ruler of the Syrian Church. He is also acknowledged as the rightful Metran by the British Government and the heads of the English Church.

On account of his reforming acts and tendencies, Mar Athanasius was excommunicated and deposed by the Patriarch Elias, which was repeated by Mar Yakub and the present Patriarch. Another Metran, Mar Dionysius, a native of Travancore, was also consecrated in 1867 in supersession of Mar Athanasius. The circumstances which led to his consecration are narrated as follows :—

"The leading Syrian family of Kunankulam being incensed against Mar Athanasius and also defeated in a lawsuit to establish the claims of Kurillos over the Syrian Churches, sent the very Catanar who was employed in prosecuting the suit, to Mardin to be consecrated as their bishop in spite of Mar Athanasius; and the arrival of this new Metran has caused much excitement among the Syrians in general, and has given encouragement to the superstitious party. I may mention one fact to illustrate his principles. He has brought with him a piece of a saint's bone and professes thereby to effect certain cures by giving to drink the water in which it is put."—*Lingerings of Light*, p. 302.

This man heads the reactionary party and receives all who become disaffected towards the Metropolitan. He steadfastly clings to Mariolatry and saint worship, as appears from a prayer book which he has issued for the use of his adherents. He cleaves to all the old superstitions and is therefore rather popular amongst the "ancient orthodox party." Their principal charge against Mar Athanasius is that he "*has abolished prayers for the dead and dis-*" *couraged the invocation of saints*," and if a bold stand is not made by the adherents of scriptural purity Mar Dionysius and his party may ultimately succeed in doing much harm, as money and vigor to push matters are not wanting on their side.

What has been the general tendency and influence upon the Malabar Church of this connection with Antioch abundantly appears from the facts recorded in the volumes before us. From quotations already made it will be seen that the superstition and corruptions of Antioch have been maintained by this connection. From thence to the present day comes support to formalism and religious error and Metran after Metran has been appointed and sent to Malabar, the one to supersede the other, thus introducing contention and animosity. Dr. Badger, who is well acquainted with the circumstances of the Mother Church, having himself been once appointed by the Gospel Propagation Society to labor at Mosul, but recalled because, amongst other reasons that Society " was not

"prepared to sanction the principle of direct interference with the "Eastern Churches," bears his testimony as follows:—

"Confusion and discord must be the natural consequences of such misrule for which the *Patriarchs* are chiefly to be blamed. Their *principal aim is to obtain pecuniary aid, and if this is not forthcoming, the bishop is judged as being unfaithful in the discharge of his office* and another is sent out to succeed him."

Here is the secret of the Patriarch's incessant interference, and what a disgraceful state of things does this reveal! To similar effect Mr. Whitehouse writes:—

"The church of Malabar—unfortunately for herself some will think—has ever been in leading strings. She has never had accorded to her that complete organization, and asserted for herself that full measure of independence and self-government which were her just right. To preserve anything approaching to a regular succession of duly authorized bishops, she has always had to be under obligations to foreigners, which has kept her weak and low, and sometimes left her without any one having the power to ordain ministers for a very considerable period. We fear it has been all along part of the policy of the Eastern Church dignitaries to keep her thus dependent, in order to add to their own wealth or maintain their own dignity and influence. The Indian bishopric of Malankara has too often been used to augment the pecuniary resources of the Patriarchs, or to reward the services of some of their more immediate and always needy staff of church officials. And thus leaning on man rather than on God in whom alone is 'righteousness and strength' this Church has to her sorrow, found man but a bruised reed; and even within the last century her state of dependance on a foreign power—we fear venal and corrupt—has been a constant source of internal discord, weakness and decay."

It is evident therefore that so long as this connection with Antioch continues, it is fruitless to attempt to stop this evil. The Patriarch will always fight hard for his "vested interests." Might not some agreement be come to with the Patriarch to send an annual subsidy from Malabar for his support on condition that he agrees to consecrate no Metran in future but those nominated and duly accredited by the whole Church in Malabar? This might perhaps satisfy His Holiness' needs and secure exemption from further attempts on the freedom of the Indian Church.

It will be seen from preceding remarks that the connection with the Patriarch of Antioch (or of Mardin rather) began according to Mr. Whitehouse only in 1663 and is thus of comparatively recent origin. "Is it not then evident that it is quite as competent for "the local authorities of the Malabar Church in free council "to disconnect themselves again from this Patriarch as it was for "them two hundred years ago to join his communion?" An instructive article in the *Madras Church Missionary Record* for November last, which reaches us as we write, and from which we have quoted the preceding sentence, supplies the following information as to the status and claims of this dignitary:—

"High sounding as the title of Patriarch appears, he is really a person of but little influence. The Jacobite Syrians are said to number about 40,000 families containing perhaps 150,000 or 200,000 souls, exclusive of those in

India. This number, small as it is, is probably an exaggerated estimate, and even these are divided between two Patriarchs. In Dr. Neale's History of the Patriarchate of Antioch, the number subject to the (so-called) Orthodox Patriarch of Antioch, *i.e*, Mar Ignatius' rival who resides at Antioch itself, is reckoned as 66,340 souls. The number left for Mar Ignatius the Jacobite Patriarch is but small."

It is only a release from this bondage to Antioch that can set the Syrian Church of Malabar free to pursue its progress onward and upward now happily commenced.

" Shall we refer them to Antioch and tell them to do nothing without the Patriarch? You might with just as much reason write to the authorities of the Episcopal Church in America, and tell them to do nothing without the sanction of the Archbishop of Canterbury. The connection with Antioch does not date much further back than two centuries; and then it was brought about for the purpose of recovering for themselves an episcopal succession, independent of the usurping Papacy. From Antioch little else has come that is good for a long time. Ignorance, superstition, and bigotry have come; and factions and confusions, tending sorely to weaken the body, have been engendered. The truest wisdom of the Syrian Church of Malabar will be to assert and maintain her rightful independence. When the Jacobite bishops are for the most part illiterate and little versed in Scripture, and have adopted well nigh all the erroneous and corrupt doctrines and practices of Rome, what can be expected from Antioch?"—*Lingerings of Light*, p. 291.

Let the reformers of the Syrian Church at once come out boldly and heartily in the cause of scriptural purity and piety, and enlist the laity as well as the clergy in the good work. Let Mar Athanasius assemble a general Synod and place the trust property in the hands of proper parties, setting the temporal affairs of the Church on a right footing for the benefit of all interested. Let him, in fact, grant a free " constitution" and some measure of self-government to the Church instead of exercising as at present an irresponsible sway. Help must come from themselves and from God. The British Government cannot interfere. The Travancore Government can only recognize whatever Metran is acknowledged by the people themselves. The Church of England claims and possesses no authority whatever in the internal affairs of the Syrian Church. Let the Syrian Christians of Malabar determine to honor the Lord Christ as their one and only Mediator, and the authority of His word over the consciences and life of believers, and He will powerfully aid them by His special presence and benediction.

Art. III.—A CHRISTIAN COLLEGE FOR SOUTHERN INDIA.[1]

EDUCATION has been extensively used as a means of missionary usefulness in India, though in very varying degrees by different bodies. The Continental missionary societies, for example, almost entirely disregard it; the Church, the Propagation, the London and, perhaps, the Wesleyan missionary societies divide their labors almost equally between education and preaching, while the Established and the Free Church of Scotland devote their main strength to it, and both together have done as much as all other societies united. In the higher branches of education, it has been ascertained[2] that the Free Church has accomplished far greater results than any other society; and, if this is true with reference to India as a whole, it is eminently true in the Presidency of Madras, where the work was begun in 1837 by the Rev. John Anderson, and carried on by him with a zeal and a success that gave quite a character to his Institution.

If Mr. Anderson had done nothing else for the cause of education in Madras, he would deserve to be held in lasting memory for the firm and fearless way in which he fought single-handed the battle of caste, and demonstrated the possibility of Brahmans and pariahs rubbing shoulders together and sitting side by side on the same bench. For a year or two after his lamented decease in 1855, the staff of missionaries was numerically very strong, but death and other causes soon thinned their unreplenished ranks, and the once strong and prosperous school dwindled down to a very second-rate position. In the end of 1862, it received an acquisition of strength destined, as the event has proved, to restore the fair fame of the institution, and to make it less unworthy of its early reputation. Soon after his arrival, Mr. Miller, the author of the scheme now before us, found himself alone with all the multifarious duties and responsibilities of the Mission thus thrown on him at the outset of his foreign career. He labored hopefully on; by and by assistance came, and now, by the blessing of God on his and his colleagues' labors, we see what we see:—a thoroughly efficient school, with an attendance of about 700 boys and a college department, opened in 1865 with only *six* students, now numbering more than *a hundred*. Thus the institution has grown in strength and influence, and the position which Mr. Miller now describes it as

[1] See the pamphlet entitled *The Need of a Christian College for Southern India*, a Letter to the Committee on Foreign Missions of the Free Church of Scotland, by Rev. William Miller, M.A. See also No. 6 of this *Review*, p. 242.

[2] *Statistical Tables* (p. 47), compiled by the Rev. Messrs. Shackell and Sherring.

occupying seems more than a justification of an almost prophetic utterance which we find in the Mission Report for 1863, viz.:—"If "only we are reinforced and supported, we trust, in the course of "time, to have our Institution here inferior in no respect to any edu- "cational establishment in the country, and to make it a centre for "imparting the very highest moral and spiritual as well as intellec- "tual influence." Government too has more than once acknowledged its work and efficiency in formal, official ways; and, as we gather from the Mission Report of 1869, Lord Napier, who presided at the distribution of prizes, said *inter alia* :—

"I regard this school with particular sympathy, and it affords me the sincerest gratification to be the witness of its efforts and its welfare. When we regard the vast number of pupils, the variety of classes from which they are drawn, the high attainments of the teaching staff, and the ancient well-founded reputation of the establishment, it would be difficult to over-estimate the value of the institution as a popular instrument of moral and intellectual development in the country. It is certain that you render to Government the most essential services in a cause in which we are deeply concerned. It is certain that you confer manifold and far-reaching benefits upon the people."

To those of our readers who are not intimately acquainted with Madras, these details, culled from the published history of the Mission, will doubtless be welcome, and they will serve to show the sort of foundation which this scheme has to rest on ; for it is nothing of a novel or revolutionary kind that is proposed, but simply the development of what already exists in such a way as to be in harmony with the spirit that has always characterized it, and to meet the growing exigencies of the time. That the college may be adequate to the wants of the age and worthy of the enterprise of the Christian Church ; that it may be able to surmount such difficulties as have beset its course in the past and, as may be expected to do so still in the future; that it may be able to command respect for efficiency and to hold its own with continuous vigor, it is but right and natural to think that there should be need for a lengthening of its cords and a strengthening of its stakes, for a greater outlay of men and money. We may, without entering into details, simply mention that a minimum staff of five European professors is required to man the new college in its developed form, and that a sum of £1,800 *per annum* to be contributed from home is needed, in addition to what may be locally raised by fees and Government grants. Nor will we minutely discuss the question whether the new college should be managed as hitherto by the Free Church alone, or jointly by other bodies also that may co-operate with it in this scheme. We agree with the framers of the minute appended to Mr. Miller's letter, to the effect that since "for many years past "the Free Church has taken the lead in the higher education in the "Madras Presidency," and "has, in fact, at present, the only mission- "ary college properly so called, in South India," "it seems only right "and fitting that to it should belong the honor of taking the lead in

"the proposed movement. On other grounds also it seems very "desirable that the management and direction of such a college "should continue in the hands of a single mission." It is on this hypothesis that the above estimate is framed. If the college were to be separate from the Free Church School, the amount required from home for its support would be very much greater. Into these details, however, we do not feel called on to enter. It will be more in our line to state the conditions which the new college is intended to fulfil, to point out some of the effects which it is likely to produce, and to press home on all interested in the progress of Christianity in India the duty of sympathy and support to such a noble enterprise.

1. As the title indicates, the college is in the first place to be *Christian*. It is perhaps hardly necessary here to correct an impression which seems to have been loosely floating in the minds of some with regard to this scheme. It has been supposed that the proposed college is intended for Christians only, and that its sole object is to teach theology. Enough has already been said to show that this is a mistake, that it will be a mixed college for persons of all classes—Christians, Muhammadans, Hindus—who in point of character and attainment are likely to profit by its instructions. Any theological classes that it might be necessary or desirable for the Free Church to have, would be managed by those missionaries, provided for in Mr. Miller's letter, who would be responsible for all her work outside the college walls. A theological school partakes of the nature of technical education; the proposed college would give only a general education, such as, *mutatis mutandis*, is given in colleges or universities at home. In Scotland the theological classes, like classes for Law and Medicine, are quite distinct from those in Arts; and both in the Established and the Free Church, the students finish a four years' course in Arts before admission to the Theological Halls. What standard of general education may, in the future, be demanded of her clergy by the indigenous Church in this land, it is unnecessary here to discuss; but it is of some importance to point out that the general education of the proposed Christian College would be distinct from any special theological training, and that Christian students destined for the ministry of any other persuasion than the Free Church, would naturally return after finishing their general education to such theological classes as their own churches may severally provide. The word "Christian" is intended to describe, not the religious profession of the students, but the character of the education to be given as distinct from the secular system of Government. The Bible and works on the evidences of Christianity would, as heretofore, be regularly taught, and, if the college were manned by able persons of earnest piety, a tone would be given to the whole work, which in its far-reaching effects might, by the blessing of God, wield a mighty power for

good. Religion is not merely a system of doctrines to be believed, or a series of ethical rules to be observed, but also a personal matter between the soul and God, and between man and man; and the practical effect of it therefore in a school, and especially amongst Hindus, who are so susceptible to personal influence, does, humanly speaking, largely depend on the kind of men who, for the time being, may have the work of the college in hand. Their first, though by no means their only qualification, is that they be spiritual-minded men, men in whom Christianity is itself a life and a power, men who will be content to identify themselves with the cause of seeking to win India for Christ. The establishment of such a place of education, on a satisfactory and permanent basis, would be a blessing which statesmen like Lord Napier would be as ready to acknowledge, as missionaries like Mr. Miller are to declare. Here is a passage which admirably sets forth the general influence it would have, viewed in the light of the circumstances of the country:—

> "At home (in Britain) there are a thousand influences that may be the channels of spiritual life to educated men, even should they never hear at college of God or of the Saviour;—influences that might serve as a powerful antidote, even if all the colleges were centres for the propagation of infidelity. In a heathen country no such influences exist. I cannot say what developments the future may have in store, but certainly at present there are no means of bringing truth to bear upon the rising generation except in connection with their education. If colleges in India have nothing of a Christian spirit, it is inevitable at present that the educated youth,—those, that is to say, who contribute most to give the tone to the feelings and the thoughts of all,—should grow up with their minds at the very best unopened to appreciate Christian truth, and in all probability strongly set against it. There is no pastoral care, there are no parental counsels, no praying friends, no customary assemblies for waiting upon God, to awaken the conscience and touch the heart of the ordinary Indian student. For him there exists, and, as far as may be seen, just now there *can* exist, no agency to take the place of these, except such as is, more or less directly connected with education. He must draw in a spirit of thoughtfulness, of reverence, of prayer, in the process of his ordinary education, or, humanly speaking, he can never draw it in at all. If he meets with no influence for good at school or college, he must grow up with a spiritual and moral nature more wholly waste and barren than those in a Christian country who are separated most widely from the Church and from all the means that it employs. Nothing further surely is required to show how all Christian agencies must work at an enormous and unnecessary disadvantage so long as the case stands thus."

Besides this general aspect, however, it would have a special bearing on the Government colleges. Every one who knows India at all is aware that, according to the principle of religious neutrality, all semblance of direct instruction in Christian knowledge is excluded from institutions maintained by Government. It is not our business for the present to discuss the policy of Government in accepting this principle. The thing is done, and there is no altering of it now. But, taking the circumstances as we find them, the question is, what can be done to preserve education from

being wholly secularized, from being infidel or atheistic. Not that we would accuse these colleges of propagating infidelity; but it may come to this, there is no security that it will not come to this, and if it did come to this, what would the Church of Christ feel it her duty in that case to do? She would then open her eyes to find that she had entered the field too late, that the evil was done, and the opportunity lost for ever. True, the history of Government colleges has not hitherto come out in these dark colors; for colleges like men may be sometimes better than their principles, may often fall far short of the logical or possible issues of the principles by which they profess to be guided. We will do our readers the pleasure of letting Mr. Miller speak on this point for himself:—

"The fact is that the question whether the Government secular colleges shall be helps or hindrances to religion, depends mainly upon whether there is, or is not, an efficient Christian college at work beside them. If there be no Christian college, or only one that is so inefficient that its enemies and the public generally can afford to treat it with contempt, the students at the Government colleges must practically regard the teaching given there as being everything of value that western influence can communicate. In that case, a secular college must be a positive and great hindrance to the truth. It must tend practically, even should the wishes of its professors be very different, to make men atheists at heart, and to shut up any pre-existing avenue by which the truth might reach and quicken them. But if, on the other hand, there be a Christian college that no one can despise, that commands attention and respect by the thorough education that it gives, its influence will spread to all students. It will affect them,—at least so far as to make them feel the possibility of there being something beyond mere intellectual attainment, and grander than mere prudential morality. The honorable example, the high tone of moral purpose, often to be met with in those who work in the Government institutions, and the awakening of thought that their influence produces, will always tend to lay the minds of their students open to higher thoughts. One great need then is that there be something near, fitted to suggest such thoughts to them. If the spirit of honest inquiry and search for truth be thus awakened, Christians need have little doubt as to what it will result in. The absence of such a spirit is the great want, the great hindrance to the Church's work, in India at present."

Such a college as is proposed would thus have a special bearing on Government institutions and, what is not less important, on the native Church. Nowhere more than in the Presidency of Madras is the native Church growing in numbers and in real strength, and though many of its members have been denied, by reason of the circumstances of birth and descent, high positions in social life, yet they are seeking by means of education to raise themselves to a level where they will have a more honorable and a no less certain influence. From the report of the recent Census of the Presidency of Madras, we learn this very interesting and encouraging fact:—"The native Christians constitute only about one "*sixtieth* part of the population, but in the last fifteen years they have "furnished about one *twelfth* of the successful candidates for the University entrance examination." This is surely a most gratifying fact in itself, and its value in this argument will be still further

enhanced, if it can be shown that of those who do thus "enter" an increasing proportion are year by year going up for the higher tests of the University. This is what Mr. Miller has done :—

"The change has been marked and rapid. Until two years ago the appearance of a native Christian's name in the list of the graduates of the University, was but an occasional occurrence. In no year I believe were there more than *two*, in most years only *one*, and in many literally *none*. Such have until lately been the numbers of native Christian graduates, even though in some years as many as *sixty* have received the degree upon the whole. Last year, however, out of *twenty-nine* Bachelors of Arts, *three* were native Christians. This year out of *fifty*, the number stands at *seven*. In the lower examinations of the University, the ratio of increase is tolerably similar. Yet even this is little compared with what may be looked for in the immediate future. For example, out of *eighty-four* students composing the first and second year classes of the Free Church Mission Institution, *seventeen*, or twenty per cent, are native Christians."

Hence it appears that the young men of the native Church are laudably coming forward to seek in the intellectual sphere that position which they have been denied through ancestral connections. Is it the part of the Christian Church to drive them to seek their intellectual pabulum to places where the Saviour's work is never commended for acceptance, where they are under some temptation of disguising or being ashamed of their Christianity ? Better far that ample supply should be made to meet the demand, better far that such provision should be made as would strengthen and encourage them to be true to their profession, better far to utilize them in this way as ocular demonstration of what Christianity is and of how it can transform the hearts and lives of men, and as an element to provoke the non-Christian students to emulation in the study of the Scriptures. If they are taught and guided and encouraged thus in their school and college days, to bear faithfully the name of Christ among their equals, they may be expected to carry that character with them into the various positions in life which they may be called in providence to fill. Thus in them the religion of Christ may have a voice, or—what is perhaps not less important—the silent testimony of a life, in walks where the missionary cannot tread, and by this means influences may be unobtrusively but most effectually borne to permeate like leaven the life of the people. "Educated Christians "every where, as a rule, are of much greater use for evangelistic pur-"poses than uneducated Christians. Hence the great value to be set "on mission colleges and schools which impart a high class education "to their students." (*Statistical Tables*, p. 48.)

2. It has been already hinted that if the Free Church is to manage as heretofore this new college, she will need and she will look for the co-operation of others, and hence it is intended that the Christian college should be so *Catholic* in its constitution, as to enlist the practical sympathy of all Protestant bodies engaged in the work of missionary education in Southern India. Such a combination

would tell powerfully on the college itself, and would by a reflex action strengthen the individual Protestant bodies so combining; for, though separation into sects is not an unmixed evil, though it may do some good in keeping alive phases of the truth which might otherwise be lost sight of, yet such separation cannot be looked on as the ideal state, and it argues a bad condition of affairs if separation is really necessary. But if, in the present state of matters, this ideal consummation is not practicable, if Protestants cannot completely wipe away the reproach wherewith Romanists and heathen alike do frequently reproach our faith, then it would surely be good for them to walk together in such lines as they are agreed on. It is no stretch of charity, it is no charity at all, for one to work with another with whom he is on all points agreed, but if one works together with another in spite of differences between them, then their charity is worthy of the name. If missions and missionaries cannot in all their ecclesiastical arrangements appear to the outside world as members of one household, yet combined action in the higher education, where all need not take active part, would certainly be a step in the right direction. The points of agreement between Protestant missionaries are far greater than the points of difference, and we believe there is little or no difference in principle as to their views on the higher education. Combined action here, therefore, would effectually tend to give reality to their professions. In the face of the heathen world, whatever may be their differences elsewhere, combined action even in one part of work is of unspeakable importance.

Nor is this the only way in which such action would tell. In an educational and economical point of view it would also be of immense value. All we believe will agree in theory that one large, well-equipped college in an important centre is better than several small colleges scattered through the country. To bring students together from all parts of this caste-bound, custom-enslaved land, to show them the ways of life and thought among other classes or creeds than their own, to let them be in the midst of competition and debate constantly practised where students congregate, to give them the opportunity of living in the centre of literary activity, even such as it is here,—all this is in itself an education and is the necessary complement to the mere book-work of private study. Where such complement is not enjoyed or is neglected, we have those specimens of educated natives who are so only in the sense of having passed examinations. Having no culture, no breadth of view, little practical power of the branches of study, they give some point to the remarks of hostile critics who think that by showing the shortcomings of these so-called educated men, they demolish the virtue and the worth of the higher education altogether. To live in some obscure corner of some obscure place, to get the contents of so many books put into one's head, to pour out these same

corked-up contents black on white when the examination day comes, and thereby to "pass," may be very good cramming, but it is in no sense of the word a liberal education. Though in a different degree, the same remarks would apply to many small college classes, where the work can be very little different from private tuition. These theoretical positions may of course require modification practically according to circumstances. If it were desirable to force the higher education, if the numbers in attendance required greatly to be recruited, then many colleges in many quarters might be necessary; but, in view of the *quality* of the education, they would be, if not a necessary evil, at least a much lower good than our ideal. We are aware that there are several mission high schools with collegiate classes in the Presidency of Madras, and we do not wish to make any special application of our remarks to them, nor do we say whether or not, in the event of the proposed college being fully developed, the standard of these schools ought to be reduced. It is a practical question and we have purposely confined ourselves in this particular, to general and theoretical positions. On this point however, there seems to be unanimity of opinion among the representatives of education in Madras, viz.,—that there is at present no room for more than one fully-equipped missionary college; and the proposed new college seems to us to fulfil the conditions necessary for providing a liberal education saturated with a Christian spirit.

It is so obvious that a saving of energy and of money too would be effected to all other societies, if this scheme were developed by the Free Church with nothing more than a moral support from all her fellow-workers in the mission field, that we do not think it necessary to dwell on the point. Yet when all things are considered, we have little doubt that they will not only give a moral support, that they will not only send their matriculated students to it as a matter of course and unite in its defence in time of need, but also that they will gladly contribute of their substance. If the need for such a college were once perceived, if the opportunity which in Providence is now waiting were once realized, the money required would soon flow into the Church's treasury. To our mind the financial difficulty, though by no means insignificant, does not seem insuperable, and cannot be regarded as such by any who will open their eyes to the claimant need and the golden opportunity for rescuing for ever the higher education among forty millions of people from utter secularism. We believe that if this scheme were once fairly put into the minds and hearts of the people of Scotland, they would not let it fall through for want of funds. We are not in possession of all the figures, but we are persuaded that, if in addition to the amount spent annually on the college at present, the Free Church could just double for one year her home income and invest the extra amount, *i. e.*, about, £18,000 at 5 per cent for behoof of this college,

the thing required would be done. Yet, while we believe that the Free Church is not unable to do it alone, we think it would be a great pity if all the other bodies did not assist her. The money value of their contributions would be great; but the sympathy, the kindly feeling, the moral support which all this would imply, would be incalculable. It is this that will be needed by the managing body after the money has all been got. We would just add that whatever decision may be ultimately reached about the management, we hope there will be nothing like over-management or divided management to stunt the growth of what promises to become a mighty tree, if wisely tended. It should be truly a *collegium*, united and complete within itself.

3. It should not be forgotten, too, that next to the Christian character of the college, or rather perhaps co-ordinate with that, is its *efficiency;* for where thorough efficiency in the general working of educational institutions is lacking, Christianity cannot be expected as a rule to flourish. We cannot recognize with any satisfaction the practical divorce that is made in the thoughts and practice of some men between the sacred and the secular, thinking, as they do, that all time given to instruction in the latter is so much lost, unless in so far as it contributes to induce the natives to submit to direct religious instruction. This is just the other side of the same mistake as our strong, " religious neutrality" friends fall into. These say—exclude, if possible, all that is religious; those say—exclude, if possible, all that is secular. Both theories are, if rigidly carried out, equally faulty for persons who are to live in God's world, where soul and body must be organically united. A body without a soul is a corpse; a soul without a body is a ghost; and it is as far wrong to apply the word " secular" with its usual opprobrious meaning to that which has the spirit of Christianity infused into it, as it would be an abuse of language to call a living body a corpse. The fact is that the possible efficiency of the college in both its general and its Christian work depends, under God, on the number and the kind of persons that the Church sends out to man the new college. It is here that one of her principal difficulties lies, one as great as the raising of the money. Andersons and Millers do not usually go a begging,—the Church cannot pick up such men every day. But if she will exercise a wise discretion and send out persons of the right stamp, with love to Christ and the souls of men, with some practical insight and adaptability to circumstances; and if she sends such men in sufficient numbers, then there is little fear that the college will flag in efficiency. All opposition to the progress of the truth does not arise from the offence of the Cross, though that is often the most convenient explanation to give of it. There is much due to that, no doubt, more than we are well able to estimate; but it should not be forgotten by the Church or her agents at home or abroad that it is as possible for the Gospel to be despised because

of the agent, as it is for the agent to be despised on account of the Gospel. Hence the great need that the college should do well *all* that it professes to do. In order that it may be thoroughly efficient it must be up to the times in its profession, and it must not perform less than it professes. There must be an adaptation of our missionary colleges to the wants of the time in respect to religion, science and literature; and if any man will consider what is really necessary as the staple material for a good and liberal education in the present day and in the present state of this country, he will see that no trifling task is imposed on the managers of such institutions.

It may be observed that the studies of our Indian colleges in science and literature are mainly selected by the Universities, with which they are affiliated; and herein some good people have seen what they regard as the curse of all missionary institutions so affiliated. They think that the necessary result of such connection is injury to their inner life or spiritual health. Now it should be considered what exactly the Universities do. They are not teaching but only examining bodies; they do not direct or inspect the schools; they simply say, "if you wish us to examine your "students, here are the subjects on which we will examine them for "you, and if we find them up to the mark, we will confer such distinc-"tions or degrees as we think them entitled to." This is all. No doubt the Universities make great mistakes, they are not infallible, they do not always prescribe the very best books, and they often appoint a larger quantity to be read than it is possible to do justice to in the time allowed. But if the Universities were all abolished to-morrow morning, there would be no essential difference in the constitution of these colleges. There might be less pressure *ab extra* for the production of a certain amount of work in a given time; there might be a greater sense of freedom. But it is as possible for the professors in a college to make a worse selection of books in literature and science than the University generally does, as it is for them to make a better. Both the kind and the amount of work required by the University for the examinations is a question which affects all educationists, and may be expected to right itself as the evil is felt. But, at any rate, assuming that an evil exists, that this connection directs the minds of students and professors alike too much to the University's work, the cure is not to cut the connection—for that at present would be suicidal—but to do two other wiser things than that. The first of these is so to strengthen the staff of the colleges, that the men actually at work may not have too much cast upon them. There *is* doubtless a heavy pressure in many of the educational institutions, but that pressure arises not altogether from the amount of literary and scientific work to be done for the University, but also from the insufficient number of men supplied for the college staff. If there is one thing clearer than another from Mr. Miller's representations, and those recently emanating from the Madras Missionary

Conference, it is that educational missionaries, at least in Madras, find their hands so full of work, which, for the very existence of institutions, *must* be done, that they cannot do all they would either for present or former students, and herein lies one of the strongest proofs of the need for some such scheme as Mr. Miller advocates. But not to dwell on this, which has been made the subject of a separate pamphlet, we say with reference to it,—strengthen the staff of the colleges. And, further, to redress any grievances that may arise in connection with the Universities, let efforts be made to have the cause of aided education better represented in the Senates of these learned corporations. Perhaps in all the Universities, but especially in Madras, the membership of the Senate is largely, not to say exclusively, official, there being but a very few representatives from other than Government service. This is not as it ought to be. There is need of change here. But we cannot see the need for a severing of the tie between the Universities and missionary colleges. Let such evils as exist be remedied; but, above all things, let the colleges be efficient in all that they profess, for thus only can they be worthy of the respect of the public, thus only can they do real service for the Church. Efficiency is not, of course, independent of the grace of God and the gift of his Spirit; God may work his own ends with very inferior instruments. It was once said by one who seemed to make very little account of learning even in religious matters, that God had no need of knowledge and all that on the part of his servants. The pert reply was, "much less does he need "their ignorance."

4. Supposing then that the new college is made efficient in the sense of being a fellow-worker with God, of professing to supply what the times require, and of doing well all that it professes; the next thing to be considered is how to make this efficiency *continuous* or *permanent*. We believe that the history of most missions can show cases like that referred to at the beginning of this article, where the strength of the staff is allowed to sink, and the work of many years to be for a time suspended, or perhaps to perish. Two or three men like Mr. Anderson or Mr. Miller labor on with energy and success; the work grows in their hands; but, being constantly kept on the grindstone, they, in the course of nature, wear out; they die or are compelled to leave the country. Then, efforts that should have been made to *prevent* are hurriedly made to *cure* the consequent evil, and long afterwards the tardy successor arrives to find, not that he enters as he should have done on the labors of him whose place he fills, but on those labors undone by delay. Such a result can be spoken of as nothing less than a calamity in any good work, and especially is that the case in India. The Hindus are assimilating a new civilization; all is in a transition state. Every thing introduced by the British, in the midst of hoary indigenous institutions, is but of yesterday, and has no abiding hold on

the people. Changes in all such relations as we foreigners bear towards the people are most rapid and complete. If the indications of Providence are to be followed, therefore, it seems clear that any institution that will flourish and take a real hold on the generations must fulfil the conditions of efficiency and continuity. In other words, it should be regarded not as a fire-engine that may be used to-day and be cold to-morrow, to be in requisition again the third day, and by a few brilliant spurts once more to exhaust its fuel; but as an oak, *growing* in strength, adapting itself daily to the circumstances of its position, fortifying itself against successive attacks, above all things having vital force within itself drawn at once from heaven and earth. In the case of a railway-engine, for example, if the fuel fails at a certain stage of the journey, you are simply detained until a supply is got, and then you start from the same point as if nothing had happened; but let light, heat, moisture, the ordinary conditions of vegetable life, be withheld from the oak, it dies; and, if you would still have one in its place, you must begin again at the beginning and plant a new sapling. So it is with an institution here: once let it down, and you must begin as if from the beginning, with conditions, too, not more but less favorable than at the first, just by reason of the failure.

If it is asked how Government secures the continuity of its institutions, the answer is easy. It has an unlimited command of money, it can offer to men the market-value of their services, and it has generally been able to secure scholarly professors for its colleges. But the Church cannot, and we believe it should not offer such large salaries as would be alone sufficient to attract men into her service. Enough that the salary be not so small as to load a man with a burden of anxieties, so small as to degrade him below his just place in society, so small as not to furnish him with plenty of books, so small, in a word, as to repel men. The Church must always count on love to Christ as the chief motive to impel agents into her service, and if other motives were allowed to replace this one, the worth and the glory of these missionary institutions would have departed; Ichabod might be written over their doors. The proposed catholicity of the new college will have an important bearing on the finding of men for its professors, inasmuch as it may widen the area from which they can be drawn, and will bring more minds interested in its welfare to help in the selection. If such continuity and permanence could in any feasible way be guaranteed, the standing of the college in the estimation of Government would, doubtless, be very much higher than it has ever yet been, and might, in due course, help towards a solution of the problem as to how the masses are to be reached with education. We are aware that it has been said (for example by Mr. Woodrow) that "missionary colleges did not seem to him to possess those ele-"ments of stability which should warrant their authorities in asking for

"the abolition of Government Educational institutions,"[1] and there is no doubt a certain amount of truth in what is here alleged. Nevertheless "it must be remembered that Government *direct* "education was never intended to be permanent. In its State docu-"ments, Government has always professed that its assumption of the "functions of the schoolmaster was only provisional and temporary." The Educational Despatch of 1854 states:—"We look forward to "the time when any general system of education entirely provided "by Government may be discontinued with the gradual advance of "the system of grants-in-aid, and when many of the existing Gov-"ernment institutions, especially those of the higher order, may be "safely closed, or transferred to the management of local bodies under "the control of, and aided by, the State."[2] Such is the theoretical position; from which it is clear that *if* independent bodies could give any guarantee of permanency, there would be a prospect, for which not a few of our most enlightened statesmen would be devoutly thankful, of Government being able to retire from the higher education and of overtaking some of that gigantic task, which has yet to be faced, of carrying the light of knowledge to the untaught millions. The establishment of one such independent college on a permanent basis would help towards the solution of this great problem.

But it will be said that to close the Government secular colleges and thus to drive Hindu students to seek education in Christian institutions, would be a breach of the principle of religious neutrality. In this objection there is some plausibility, and if the alternative stated were the only one possible, it would perhaps amount to an argument. But grants-in-aid are given by Government to other than Christian bodies, and there is no reason to suppose that, wherever there is room for more than one college, as there undoubtedly is in the Presidency towns, such grants would be refused to any body of persons—Hindu, Muhammadan or Christian—who could show cause for grants to be issued in their favor. If there is a genuine outcry for non-Christian education, the article in question will no doubt be forthcoming, according to the ordinary principles of supply and demand. We could conceive circumstances in which it would be a breach of the principle of religious neutrality if Government did *not* retire. But these circumstances have not yet arisen and are not likely to arise for some time to come. All we are concerned about in these remarks is to show that, while the proposed college will conserve the labors and afford scope for the energies of the Church, it is also in thorough and loyal accordance with the expressed and reiterated principles of the State.

1 Quoted in Report of Conference at Allahabad, p. 101.

2 See Report of Conference at Allahabad, p. 101.

We have thus tried to lay before our readers the kind of college which it is proposed to establish in Madras, not *de novo*, but by a development of the existing nucleus in the Free Church College there. It is intended to be so thoroughly Christian in its character and aims as sensibly to affect for spiritual ends the whole of the higher education, and ultimately to bring India to Christ; so catholic in its spirit and constitution as to engage the practical sympathy and co-operation of all Protestant missions in Southern India; so efficient in all the details of its working as to command the respect of the public at large; so continuous, progressive and permanent as not to be dependent on the lives of two or three men, or to be always maintaining a struggle for mere existence. The scheme, as stated by Mr. Miller to his committee, is based on a clear and comprehensive view of the circumstances and the needs of the country, is conceived as to the general plan and functions of it in a liberal and statesmanlike manner, and is advocated in an earnest, temperate and generous spirit. The cost is wonderfully small, the need is very great, the object is eminently honorable, the time is most opportune, the call is therefore very loud. " All things are now ready"—a pile of buildings, a nucleus of students, a moderately developed organization, a fair basis of operations therefore to start from. Local parties, practically interested in education, agree in a very decided approval of the project and will no doubt have very considerabe influence with the bodies at home which they respectively represent. On these now the duty is laid of deciding this momentous question. There is no need of haste but prompt action is indispensable,—not a day should be lost. If our voice could reach the " powers that be" in the Free Church and the other churches interested, we would unhesitatingly urge them to go forward. They have now an opportunity, which may never recur, of contributing an honored page to the history of this ancient and famous land: for if the scheme succeeds, it will be a glorious success, but if it fails—!

Art IV.—NATIVE CHRISTIANS IN BENGAL.

By one of themselves.

THE missionaries in Bengal, as in other places, disseminate the Gospel by means of preaching as well as teaching in colleges and schools. The converts who have been brought into the Church of Christ by means of the former method are superior in number, but inferior in talents and social position to those who have been brought in by means of the latter. Hence there are *two distinct classes of native Christians* in Bengal, but their total number is calculated to be about 47,000, of whom nearly 14,000 are communicants. The feelings existing between these two classes are so unpleasant and antagonistic to the Gospel spirit that no benefit, temporal or spiritual, has as yet been conferred on the one by the other. The educated look upon the uneducated with disrespect and indifference. Many of the English-speaking people seem to consider it as beneath their dignity to speak to those that do not understand English. Some of the high-caste converts treat the low-caste ones in so disgraceful a manner that the glorious doctrine of brotherhood is entirely overlooked. Persons recognized and treated as friends in private are not so regarded in public by some Chistians, for fear of being regarded as associates of low-caste converts or illiterate Christians. To justify their conduct, they point out the immoral character of some of the low-caste converts, when, at the same time, they treat the low morals of those of their own class with Christ-like charity. Forgetting the glorious doctrine of reclaiming the lost, they strive to keep up the dignity of their social and moral position in the community. Besides they are not aware that the sweet pleasure of Christian experience may be enjoyed in the company of the poor village Christians. Had it been known to them, the pleasure of their company would have anxiously been sought, at least by some of them. Among the educated and high-caste converts the desire for superiority and reputation has, we fear, become too powerful. Their union in several instances has not proved a source of strength. Great things are talked about and aimed at, but nothing important has as yet been done.

Poverty.—The native Christians have, by reason of their conversion to Christianity, in many instances lost whatever they had in the world. Most of them live from hand to mouth, and there are some who are so poor that it would not be wrong to call them beggars. With the increase of their families their wants are also increased. This circumstance has forced many to make vigorous attempts for acquiring wealth, but the struggle for its acquisition is gradually

assuming such a fearful aspect that it may in time become the best instrument in the hand of Satan to destroy their spiritual life. However, the pecuniary position of the native Christians is not so bad as it was some thirty years ago. Indeed a great improvement has been made in this respect, and they do not depend on missionaries for their maintenance so much as they did in time past. A few also have come forward with their purse and talents for the formation of a self-supporting mission. The number of wealthy men is indeed very small and with rare exceptions they have as yet done but little for the good of the native Christian community or the advancement of Christ's kingdom in this country. We have an association called the "Bengal Christian Association," but the anticipations indulged at its formation have not as yet been realized.

Churches.—For the most part the native churches in Bengal still depend for their support on foreign sources. Some of them are now struggling for independence, but their efforts for it ought to have preceded the gradual withdrawal of the foreign aid. The independence of the churches should not be the production of compulsion, but it should be the natural consequence of sincere love to Christ. Where this love abounds the church, however poor she may be, will with great pleasure do what she reasonably can for the support of her pastor and for the relief of the poor and needy. The blame of so slow a progress in this department of the mission work lies not solely on the native Christians, but also on the missionaries. The former missionaries, in consequence of the great poverty of their converts, did not do what they ought to have done for making the churches self-supporting. It was simple tenderness of heart and true Christian sympathy that prevented them from adopting any measures to make the churches independent. Again, the missionaries of all denominations and societies do not act in this department of their work with one accord. What the missionaries of one denomination and society do will seldom be done by others, even when, as is sometimes the case, two societies may be operating in the same vicinity. Some are of opinion that the independence of the native churches cannot be secured as long as the poverty of the native Christians lasts. But we believe that poverty, if it be accompanied with vital Christianity, can do what riches alone can never accomplish. However, let it be granted for the sake of argument, that the churches cannot be self-supporting as long as the native Christians remain poor; but then a question naturally arises in our minds,—can the poverty of the native Christians hinder them from making their churches self-propagating? It has already been admitted by all that the subjugation of Bengal to the power of the Cross depends more or less upon the native churches, but what are the native churches doing for the performance of so great a task which has so graciously been entrusted to them? Men of superior and moderate talents could be found in the native churches, but these

men, with a few noble exceptions, do not make that use of their talents which is desirable. The whole country would, we are confident, have been filled with the knowledge of the truth as it is in Christ Jesus, and brought to a great religious excitement, if the duties entrusted to the churches had been performed more faithfully. Meetings are held and prayers are offered for the conversion of the heathen, but with little realization of the awful condition in which they are without being in Christ, for, if their awful condition had been realized, it would have been difficult for any to remain unconcerned for the salvation of others. To remove this evil, the necessity of a revival is greatly felt, and measures adopted for securing so desirable an end have lately been adopted here and there. There has been no revival in the churches since the day of their formation, and if there had been any, it must have been one of a spasmodic kind, and not of a vital nature. The reason why there has been no revival has most judiciously been enquired into by many, but the conclusions at which they have arrived differ with different men. Some say that as the native Christians follow the Europeans almost in every thing, so there can be no revival among the former unless there be first a revival among the latter in this country. Others are of opinion that unless the want of sympathy and the spirit of indifference that now exist between the native Christians and European missionaries be removed, and they both come to a state of more perfect unity, there can be no revival in the churches. Whatever may be the reason, it cannot be doubted that there are honest believers among the native Christians, but the fire that dwelleth in them as their light and life has not as yet been so kindled as to assume its natural power of reproduction. True it is that divine services are cheerfully attended and family worship is conducted with a Christian spirit and in good order ; but reflection, self-examination and communication of Christian experience to each other are greatly wanted. The want of suitable pastors for the village churches is the greatest impediment we know of to the occurrence of a revival. The preaching of two sermons on the Sabbath is considered by some as all that they have to do in the pastoral care of their flock.

Relations to European Missionaries.—It is a pity that those who are engaged on the side of Christ in the conquest of Bengal are not all of one mind. Unfortunately there exists, as has been said before, an ill-feeling between the native and European missionaries. The difference of pay which obtains among them is considered by some as the cause of it. It would certainly be wrong on the part of the home missionaries to demand an equality of pay with foreign missionaries, even if the former were equal in talents to the latter. Whatever may be the cause of it, the truth is, that those of one party shun the company of the other, if they conveniently can, and keep their minds unknown to the other. As long as things remain in this state the cause of Christ will undoubtedly suffer in this country.

Education.—The state of education in the native Christian community is most lamentable; the village Christians do not even appreciate the value of it, and take but little care for the education of their children, when, at the same time, the children of their heathen neighbors are wonderfully improving day by day. But this remark is not at all applicable to the educated and high-caste converts. The schools which we have in the Christian villages are vernacular. They are of a very old style. The system of education has undergone a thorough change in this country, but the change has not as yet been introduced into our schools for want of funds. The advantages of mission schools and colleges are enjoyed more by heathens than by Christians. The poverty of the village Christians prevents them from keeping their children in towns and educating them in the mission schools and colleges. The few boarding schools which we have at Calcutta are not for the boys but for the girls. There were several boarding schools for boys, but they have all been abolished one after the other. The education of the native Christians as a body is so neglected, that if something be not done for them, they will soon become a class of people most ignorant and insignificant.

Dress.—The majority of the people use the simple native dress, but those who have changed it for the sake of decency either adopt the English style of dress or something like it. Christianity and civilization are indeed inseparable, but the latter can never be the means of destroying the reproductive power of the former. The change of dress and food creates a change of life and makes the person a stranger to the mass of the people. In disseminating the Gospel the Christians have to mingle with all sorts of people, but the change of dress and food makes them unfit for the task. The difficulties which the missionaries feel on account of their different habits in mingling with the people, are also felt by those who adopt English habits. Where then lies the ground of complaint which the Anglicized Christians make against the European missionaries for not mingling with them as they deserve?

Relations to the Hindu Community.—Native Christians are no more looked upon as out-caste people by their Hindu neighbors. In any dispute arising among the Hindus they are looked upon as the best arbitrators by either party. Still the Christian churches are not so well attended by them as the Brahma Samaj. It appears to us that the introduction of the western mode of worship into the native churches may be the cause of this. The missionaries through fear of apostacy did not allow even those oriental modes of worship which have no tendency to evil. The native Christians having been habituated to the western mode of worship, do not now like to change it.

Art. V.—CHRISTIAN PROPAGANDISM.

AT no former period have the non-Christian religions of mankind received more thoughtful attention and study than in recent years. Antiquarian researches, studies in the history of human opinion, the advent of the newly found "science of religion," and the intelligent observations of travellers, have all added immensely to our knowledge of the religions of mankind. And such increased knowledge ought to be useful in many ways. We can never know too much of what men have thought and believed regarding the most important of all human concerns. The religious faith that is accompanied by an appreciative knowledge of what other men have believed concerning the divine and the eternal must be broader and deeper than that of the man who has never known, or cared to know, but one theology. More reverent and tolerant, too, shall we be, if we have intelligently and sympathetically tried to understand all human endeavors to get into right and true relations to God and the future world;—and with an increased knowledge of the various faiths of men there ought to arise a larger charity towards those who, though differing from us as to the way, yet seek the same grand end. Sectarian and bigoted prejudice can only live amid ignorance of what other men have believed and practised in view of another life.

We need not say, therefore, that we welcome all honest endeavors to clear away the ignorance of men with regard to the religious beliefs of mankind. But we view with regret a tendency on the part of many writers on this subject to become the apologists of those religions they profess to describe. The old complaint against the missionary used to be that he wrote his accounts of foreign religions under the influence of a biased mind, and that it was next to impossible to expect from a man committed to the Christian faith in his profession and work a fair and true account of the religions he was sent forth to expose, and, if possible, overturn. Whatever grounds there may have been for such a complaint, and we do not deny that there were some, it is certain that the tendency has recently set in in the opposite direction, in the case of many recent writers on religion. Many authors write as if their aim were to gain credit for broad and liberal views by striving to prove that the religions hitherto called pagan and infidel might be ranked on nearly a level with Christianity itself; and some do not hesitate to assert the superiority of many parts of heathen religions to the Christian system, and they do this, while still themselves professsing to be Christians. The impression likely to be left on the minds of readers of such writings is very perplexing and harm-

ful. Men who themselves are regarded as Christians appear to exalt alien faiths at the expense of their own, and seem to have a kind of mournful regret that their lot was not cast in the happier climes of Muhammadanism or some particular part of heathendom. If human virtues are seen among heathens, we are sure to be reminded that they would do honor even to Christians. When some type of character is described, the pagan or Musalman is often held up as a model for the Christian ; and Christians are duly reminded that it is to their shame that they allow the heathen to excel them in many excellent things. Then there is the inevitable and invariable fling at the missionary. He is told that he would be doing better work if he were to make the Christians in our dens and slums as good as the heathens abroad. The hackneyed "Timbuctoo mission," and Dickens's "Borisoboola-Gha," become the butts of satire and scorn on the part of men who would make us believe that because Christians have much to do at home they should have nothing to do abroad ; and that heathendom in other lands is a more respectable thing than heathendom at home. There is one consideration which is very conveniently overlooked in such cheap rhetorical flights, and that is, that the comparisons instituted are utterly unfair. It is the heathen virtues and the Christian (?) vices that are compared. All that is good in the religion and life of non-Christian people is set side by side with all that is bad in the lives of so-called Christian people, and the triumphant conclusion in favor of the former and against the latter is allowed to be drawn by the too credulous and not very logical mind of the general reader. If such contemptible trifling with great subjects were confined to romance-writers who know but little of, and care less for, religious faith of any kind, we might deplore it as we do human ignorance in any other form ; but when men of high culture, and even Christian clergymen, leave the impression on the minds of readers of their works that Christianity is only one of the many religions that may be true and good, and that the religion of the Musalman or the Hindu may be as good here for him as Christianity is to the Christian, one can scarcely help being curious to know the kind of Christian faith that can permit of such shallow and spurious liberalism.

For it is just this point that needs to be settled at the very outset of a criticism of such views, viz., what *is* Christianity ? If comparisons are to be made, we must first of all understand clearly what are the things compared. The ideas in men's minds associated with the term "Christianity" are as varied as the beliefs, forms, usages, and practical life of the persons usually called Christians. If the Christian religion is associated with all of gross superstition that we find in the Greek, Armenian, Syrian, Coptic, and Roman Catholic churches ; with the Theism of Unitarians, and the Trinitarianism of other Protestant Christians ; with the no-

minal religion that may cover any number of vices, and the religion that is seen only in the "godliness and virtue" of its disciples;—then we need not wonder that, while some men have found a Christianity which they believe is a gospel to all nations, and with the excellence of which no other religion could be compared, others have been able to write of a Christianity with which heathen virtues and beliefs may be favorably compared. For under the comprehensive term "Christendom," there is no one belief common to all within its pale, except belief in one God. And there are within the same pale superstitions as gross, lives as immoral, beliefs as degrading, as have ever characterized the most barbarous heathenism. The Buddhist priest and Popish monk who count their beads and mumble their prayers in an unknown tongue might be taken by a stranger as belonging to the same religious community. It is difficult to say which gives the greatest shock to the human mind, and perpetrates the greatest outrage on human credulity,—the Hindu belief that Ram sustained a mountain on his little finger, the Musalman article of faith concerning the visits of Gabriel to Muhammad, or the Romish dogmas of the immaculate conception and Papal Infallibility. The Hindu devotee, the Musulman dervish, and the bearers of penance among Catholic monks and nuns might all claim brotherly kinship. The Buddhist hell and the Romish purgatory might have been the offspring of the same fertile brain. There is scarcely a form of superstition, or immorality, or credulity prevalent among heathen peoples that has not found its counterpart in something either sanctioned or tolerated by some form of so-called Christianity. Indeed, we are compelled to make the mournful admission that Christianity has shared the fate of all religions in this, that it has been made to condone, or condemn the vices of men, and to ignore or encourage their virtues according to the varying and changing character and disposition of its professors. The dying exclamation of Madame Roland,—"O liberty, what "crimes have been committed in thy name!" might too truly be spoken of Christianity. It is the pure truth of God, and yet it has been used to cover manifold falsehoods; it is the religion of love, and yet, under its guise, the deepest hatreds have been indulged, and the foulest cruelties perpetrated; it is a religion of purity, and yet its white robe has too often been trailed amid the filth of human lust and passion. Men forget to discriminate between the Christianity taught by Christ and his apostles, and that which is or has been professed by those who have corrupted divine truth in their forms, creeds and lives. "There is a Christianity that is "dead, though it may be professed by millions of people, but there "is also, let us trust, a Christianity that is alive, though it may "count but twelve apostles."[1] If, therefore, comparisons are to be

[1] Max-Müller in *Fortnightly Review,* July 1874.

made between the Christian and non-Christian religions of mankind, truth and justice demand that in speaking or writing of the Christian religion men understand that it is the religion taught by Christ and his apostles, and not that religion of vague and various meaning which men often associate with the terms Christianity or Christendom.

What the Christianity of Christ and his apostles really is we need be at no pains to explain or defend to the readers of this *Review.* We believe in the two great truths of human guiltiness and restoration to the Divine Father by faith in his Divine Son, the atoning Saviour, and the sanctifying power of the Holy Ghost. Around these solemn verities others of minor importance are clustered, about which there may be more or less difference of opinion; but holding by the Christianity thus broadly described, we have a system of truth which we are prepared to place in comparison or in contrast to any religion on earth.

It is obviously beyond the scope of a single article to show the many ways in which the religion of Jesus has been unfairly compared with non-Christian religions or creeds. To do this we should have to show how free-thinking writers in their attacks on what they call Christianity do not really deal with the essential facts and truths of the Christian religion at all, but with theories of the Mosaic cosmogony, of inspiration, and with certain metaphysical doctrines of Christian men—none of which really touch the essence of Christianity itself, nor do they attack, as a rule, the religion held by intelligent Christian men, but some antiquated beliefs or views which belong to a former, and not very enlightened age. We might show, too, how seldom, if ever, a comparison is made between the essential truths and doctrines of Christianity on the one hand, and the beliefs and practices essential to the very existence and cohesion of other religious systems on the other; and how the all but invariable rule is to take something not connected with the fundamental character of the Christian religion, but which may have been associated with it by the misguided intellects or hearts of its professors, and then to compare this with some accidental excellence in heathen or Musalman creeds or practices. We wish, however, in our further remarks, to deal with one subject, the most fitting for this missionary *Review,*—the propagandism of Christianity as compared with that of other religions.

It is by insisting on the propagandism of other religions besides that of Christianity, and by endeavoring to raise the former to a degree of excellence almost on a level with the latter, that the apostles of the so-called science of "comparative religion" have shown themselves apologists of non-Christian faiths, if not in opposition to, at least in comparison with, Christianity itself. Recognizing the fact that the missionary spirit is inseparable from a living and earnest Christianity, several writers have endeavored

to show that in this, as in many other excellent things, Christianity is only on a level with some other religions. It is alleged that Buddhism has had its missionaries, by whose earnest and self-sacrificing labors that religious system has been propagated more extensively than Christianity itself. Has not Brahmanism its missionary priests, who are rapidly extending their religious influence and authority over the numerous aboriginal tribes of India? and who can deny that Muhammadanism has been one of the most successful propagandist religions in the world — having made an almost complete conquest of the middle and central part of the vast continent of Asia, not to speak of its successes in Africa and portions of Europe? And, then it is left to be inferred that that very missionary spirit, which is one of the chief marks of tha moral and spiritual excellence of Christianity, and of its power over men, only places it, after all, in a position of no more than equality with non-Christian religions, which also have, or have had, their missions and missionaries. If, therefore, successful propagandism is to be regarded as a proof of the excelience or truth of the Christian religion, does not the propagandism of other religions tell equally in their favor?

The theory or belief underlying such questions and comparisons is that of the Roman politician, to whom all religions were equally true and equally convenient. Religion is regarded as a thing of race, climate, or historical associations. The world is to be divided religiously as it is geographically, and religions and physical types of race are to be studied together. Let Christianity remain good and true for the West; Muhammadanism, Buddhism, and Brahmanism, for the East; and the innumerable existing fetiches for the South. A religion can never rise in excellence above the excellence, physical or mental, of the race; it is not the religion which elevates the race, but the race which makes or determines the religion. Let wise governments give equal favor to all, in endowments, patronage, and special legislation, instead of regarding one or more religions as certain to die, or as necessarily obstructive to progress. "We are severing our religious connections (with the religions of "India) just when we ought to be setting up a *ministre deultes*."[1] Christianity is good, but so is Muhammadanism; but do not let us suppose that the one will displace the latter. "That Islam will ever "give way to Christianity in the East, however much we may "desire it, and whatever good would result to the world, it is diffi-"cult to believe."[2]

And this is the pass to which the vapid sciolism of men who regard themselves as broad and liberal thinkers would bring us! We are invited to look on the struggle of religions as on the strug-

[1] "Our Religious Policy in India." *Fortnightly Review.* Vol. xi. p. 407.

Mohammed and Mohammedanism. By R. Bosworth Smith. Preface, p. xi.

gle of the races for pre-eminence; to look for the "survival of the "fittest" among the faiths of men, as among the weeds of the jungle, or the reptiles of the morass;—with this difference, that we may scientifically prophesy as to what vegetable or animal types are likely to "survive," but we can make no such prophecy as to the victorious religious type. The strongest shall be the true; but whether that strongest shall be an improved Islamism, a liberalized Brahmanism, or a Buddhism revived by the impregnation of modern culture, or amended Christianity, it would be rash and uncharitable to assume! Judged by such cold-blooded philosophy what stupendous folly was it for Christ and his apostles to disturb the national types of faith of the narrow-minded Jew, the atheist Greek, or the sensual Roman! and must we not set down such men as Augustine, Bernard, Schwartz, or Martyn, as the most misguided of their age and race? They gave their lives to visionary enterprise, and wasted them in a bootless struggle. Even had they succeeded, and made missionary conquests as large as their desires, they would only have effected change, not progress, and replaced a convenient and comfortable heathenism by a Christianity of doubtful superiority!

We have, in a former article,[1] endeavored to show that the so-called missionary element in heathen religions is not in the "heart blood" of the religious systems themselves, but in some influences not essentially connected with their spirit and creed. We admitted, however, that in the case of Muhammadanism the claim to be called a missionary religion might be fairly established. We wish, in the remaining part of this article, to show that, while Muhammadanism has undoubtedly from its spirit and creed a propagative power, this arises from conditions that are temporary and not permanent,—that, in short, the progress of the race in civilization necessarily destroys any vitality Islam has ever possessed. There are three conditions necessary to the propagation and permanent establishment of any religion in the hearts and lives of men, without distinction of race or other circusmstance.—First, there must be a pure morality; secondly, the religious life or nature must be supplied with the most powerful motives to religious and moral activity; and, thirdly, the religion must harmonize with all the conditions of human excellence and progress. We contend that Islam fails in regard to all these essential conditions, and Christianity alone fulfils them.

1. As to morality. (1) The two religions both declare the highest possible standard of human conduct to be the Divine will—"Islam." But agreement ceases when we come to determine what the Divine will is. The Koran and the Bible, though having many things in common, yet differ radically in character. The Koran is to the

[1] *Indian Evangelical Review*, October 1874, p. 129.

Musalman the last and only Divine word, and he has to accept its teachings and precepts in all their literalness, and without the slightest exercise of mental or moral freedom. It makes no distinction between human actions in regard to their moral character; the opinion of the prophet regarding human actions is the sole standard of Musalman duty. Hence, there is no distinction between what Bishop Butler calls "moral" and "positive" duties;—that is, duties having their foundation in the eternal principles of morality, and duties arising out of the changing circumstances of human society. The moral duty of veracity, for example, has no greater importance attached to it than (if so much as) abstinence from swine's flesh. A devout Musalman would as soon cease praying altogether as pray with his face turned in any other direction than towards Mecca. Spirit and form—the eternal and temporary in matters of human conduct, the essential and non-esssential, are all treated as equally important in the Koran. Now the teaching of the Divine Word is infinitely higher than this, and the relation in which man stands to it is totally different from the position of the Musalman in regard to the Koran. For in Holy Scripture there is given, not only a revelation of the Divine will as the law of life, but also the principle and motive by which that will can be interpreted, understood, and obeyed—we mean, of course, the two-fold duty of love to God and to man. Herein lies the radical difference between Koran and Bible morality; by the former human conduct is regulated by strict and literal obedience to a written law, by the Bible men are taught to obey, in every possible way, the great law of love to God and man. Form and ritual become of secondary importance; and the eternal principles of morality, founded on the fitness of things and the will of the Divine Being, are stimulated into action, and regulated in their activity, by unselfish love. There is thus given to man a large portion of moral liberty, with its accompanying responsibility. The Christian has not only to obey the express precepts of Holy Scripture, but in the complexity of circumstances in which he often finds himself, and in which no literal obedience to a written law will suffice, he is thrown upon his own sense of duty, his idea of what is most pleasing to God, and thus his own enlightened convictions of duty become a solemn and divine law for his guidance. The moral freedom of a Christian, in short, puts it in his power not only to perform his duty, but to choose it. He becomes responsible not only for doing the will of God, but for determining in his own mind, by all the lights of reason, Scripture, and the divine Spirit, what the divine will really is. It is obvious that there is a vast difference between the two moralities—that of the Koran being a slavish adherance to express laws, not only with regard to great moral duties, but with regard to many points which ought to be left to the conscience and sense of propriety of each man; while the morality of

the Bible, assuming the freedom and responsibility of man, gives him great principles of conduct, founded on the will of God,—supplies him with stirring motive to right action, and then leaves him to decide for himself what is right for him to do in any or all circumstances. The Musalman is a moral bondsman; the Christian is a responsible and free agent.

The moral bondage in which the Musalman is held by the Koran is enough of itself to prevent the advance of Islam beyond a certain degree of civilization. So long as it seeks to establish its own moral and spiritual despotism by putting down another and worse, then it may succeed in extending its power; but moral freedom is an essential condition of human progress. The human conscience refuses to be bound by the mere letter of the law, when the mental independence of man begins to be asserted. Intelligent men are willing to start with great fundamental principles for their guidance in life, but having once become possessed of the conviction that they have a right to think and act for themselves, they refuse to be bound by any religious or moral system which seeks to define their conduct in all the minute details of every day life.

(2.) But when we pass from these general considerations to the actual precepts of the Koran, we find a moral failure of the worst kind. For in regard to two things which powerfully affect the moral and social well-being of mankind, the Koran may be pronounced highly immoral. The *degradation of woman*, by assigning her a position of slavish inferiority to the other sex, and by the permission of polygamy and loose laws of divorce, have been the source of much of the corruption that has ever infested Muhammadanism. No social or moral system can be healthy that does not recognize the true position of woman, and it is only under Christianity that this is done. Again, *the permission and legalization of slavery* is a foul blot on the moral system of the Koran,—making it impossible for Islam to survive a state of social progress by which slavery becomes a crime. The advance of civilization means the assertion and possession of equal rights by all men; and any religious system that does not have this principle of human equality before God as a part of its creed, must be left far behind in the march of events.

(3.) The example of the founder of Islam is fatal to a healthy morality in the Muhammadan religion. It is admitted even by Mr. Bosworth Smith that Muhammad's character "was disfigured "by at least one huge moral blemish; and exactly in so far as his "life has, in spite of his earnest and reiterated protestations, been "made an example to be followed, has that vice been perpetuated." [1] No more damaging admission could be made not only against the founder, but the religion of Islam itself. For a study of all reli-

[1] *Mohammed and Mohammedanism*, p. 207.

gions brings clearly to view this fact, which is true of them all, that the founder's life and example, more than his creed, and in spite of his creed, determines the character of his religion and its followers; so true is it that men require a religious system to be embodied in some living impersonation or incarnation. When the founder has lived in pre-historic times, it is easy to cover his name with a halo of every human excellence, and in the course of ages to let the stories of his infirmities die out. But Muhammad lived in historic times, and we have reliable accounts of his life handed down to us. That life, in all its moral defilement, is well known to his followers; for, in the East, the prophet is even more reverenced than the Koran. Millions of people who know next to nothing of the Koran, know well the traditions of his life; and these traditions are a large part of their religion. When they can, they religiously kill the lizard which disturbed him at his devotions; they dye the beard red, because such was the color of the prophet's; and in many other things they imitate the most trivial acts of his life. These things form part of their religion, as truly as their prayers and their creed. And if the person and example of the prophet have to this day such a mighty influence on his followers, if they tenderly and reverently treasure up all traditions regarding his daily life or incidents in his personal history, can we suppose that they forget the gross sensuality that characterized his life? Musalmans themselves try to cover the prophet's failings, and to defend him against the attacks of opponents; but there cannot be a doubt that the very voluptuousness of his life is called up in the minds of many to condone a similar course of sin in their own lives. The sensual character of Muhammad is seen in the minuteness with which he legislates on marriage and the relations between the sexes; and " the legislation of the Koran on these subjects has " given birth to endless volumes—a mass of corruption, poisoning the " minds and morals of the students. . . . For these evils the Koran is " responsible; and if there were no other indictment against the author, " that alone would go far towards a verdict of condemnation."[1] If such be the immoral character and influence of the Koran itself, we believe that influence is even more powerful for evil from the example of Muhammad's life. When the acts of a religious leader have to be hidden or apologized for, the system of religion he established can never maintain its hold on enlightened and pure minds. It may maintain its sway so long as a people desire a religion that may have truth and goodness in it sufficient to keep certain religious feelings alive, and nothing more, and at the same time has something in it to make a concession to weak human nature. And this is the character of Islam. Its undoubted monotheism, and the excellence of many of its moral precepts are sufficient to enable men's souls to cling to much that is good and true, while the human heart has,

[1] Muir's *Life of Mahomet.* III. 302.

at the same time, a sop flung to it in the shape of an easy morality in regard to that part of human nature which, of all others, craves for freedom from rigid law and restriction. As with Islam so with Christianity, though in a different way, the founder has more influence than even the creed; Christ's life is more powerful over the hearts and minds of his followers than even his doctrine; the doctrine itself is seen in its beauty and supreme excellence only as it shines in the light of his grand and pure life. If Christianity were only a system of religious belief, it would not have had its power; but it embodies the record of a life the purest and grandest ever known. It is the influence of the personal Christ that has done more to make Christians than the mere system of doctrine called by his name; and the doctrine maintains its sway on human minds and hearts only as it is vivified by the love and excellence of the Divine Person of Christ. Here, then, in the most powerful of all religious influences, Muhammadanism is fatally wanting; for the influence of the prophet's life on his followers gives pernicious encouragement to one of the strongest passions of human nature, while the personal influence of Jesus is in favor of all that is morally pure and excellent. The pious Musalman, if he would be in any true sense a holy man, must largely surpass his great teacher and prophet, reverence for whom is a large part of his religion; the holy Christian, on the other hand, in his highest excellence, can never feel that he has done more than distantly approach *his* great exemplar.

2. Muhammadanism fails to furnish the human soul with the highest and strongest motives to religious activity. No one can deny the immense service which has been done by Muhammadanism to the cause of truth in teaching with clearness and force the unity of the Godhead. The teachings of the Koran on this point are solemn and emphatic, and almost read like a chapter from the Old Testament, from which indeed Muhammad borrowed his doctrine of the One God. And the belief in God has been held most consistently all through the history of Islam. Wherever it has spread, idolatry has been abolished, and the iconoclastic zeal of Musalmans has never been exceeded even by Christians in any age or in any part of the world. So tenaciously has the belief in the One God been held, and so fearful have Musalmans been, lest idolatry should again creep in among the people in some insidious form, that all representations of the human form, or any living creature, in picture or sculpture, have been solemnly forbidden, and the only decorations allowed have been those in which flowers or fruits or other objects of inanimate nature are represented. The advent of Muhammadanism in any part of the world has ever been the destruction of idolatry.

Admitting the invaluable service done to true religion by Muhammadanism in keeping before men's minds the great truth of

the unity of the Godhead, the Muhammadan conceptions of the character of God, and our relations to him and to the future world are very defective, and fail adequately to meet all the demands of man's religious nature. "God is great!" is the summary of the Musalman's belief concerning the Divine Being. But beyond the idea of sovereign might and clemency, Muhammad did not go. He stood in reverential awe of God, much as Moses stood before the burning bush; but he never in his thoughts of God seems to have conceived of him as a friend or father. The Divine Being is indeed, and very often and beautifully, spoken of as the "All-merciful;" but his mercy is regarded as that of the Great King;—it is a part of his very greatness. Men are taught to regard themselves as under his eternal power, and helplessly to look for the mercy he may be pleased to give. Hence, while the high religious feeling of reverence is undoubtedly exercised among Musalmans, it is the blind reverence of a soul that bows in dumb helplessness before the Great God, and is at his mercy or the object of his wrath, according to his Kingly pleasure. Such feelings are indeed essential to true religion, but if they stand alone, they are injurious rather than beneficial to the human soul. For the powers of the soul become almost paralyzed at the exclusive contemplation of Divine greatness; and human reflections on the grandeur of God and the littleness of man, if mingled with no others, are almost sure to lead to blind fatalism. So it has been in the history of Islam. The sense of moral freedom, of individual responsibility, has been lost in the overwhelming idea of Divine might alone. Man is so helpless, that he need do nothing, but blindly submit to the Divine decrees, written in the book of fate. Such fatalism is utterly opposed to a healthy religious activity. It deadens the sensibilities of our nature, makes men hopeless of good, and turns the very heart into stone. And so, wherever Islam has prevailed, a kind of moral deadness has crept over the people. Religion there has been, but only a quiet slumbering kind of religion, with very little of religious activity. The zeal which has stirred to propagandist activity has been provoked more by the precept and example of Muhammad himself, who cursed the unbelievers, and proclaimed fire and sword against them all. Hatred of all religions except their own has been always a prime duty with Musalmans, but it is the hatred that springs from bigotry, and not that which arises from an enthusiastic or intelligent belief or confidence in their own creed. Islam has been preached at the point of the sword; it has never been able to produce the missionary zeal which would lead men to go forth with the Koran, and trust alone to its power over men's minds and hearts.

In striking contrast to all this is the teaching of Christianity concerning God and our relations to him. In the Koran, the conception of God is no more than, not even so full as, that of the time of Abraham Christianity is the fuller development of the idea of

God given in the New Testament, and especially in the Person of Christ. In the Koran, God is the great and awful Being, such as he appeared in the days of Sodom, or on Mount Sinai,—a Being of Divine ominipotence and awful majesty; in the Bible, he is all this, but more—the friend of man, as well as his king. In the Koran, God is represented grandly enough as the All-merciful, but it is the mercy of a great monarch, dispensing in sovereign majesty his clemency to his abject creatures, who kneel at his feet; in the Bible, he is more. The king is blended in the father, Divine power in Divine love; mercy is given as a paternal blessing to an erring child. In the Koran, deliverance is expected from the pains and penalties of sin rather than from sin itself. The glories of a material paradise consist of all that can minister to the desires of a gross and sensuous nature; and hell is the place of physical pains, equally gross in their horrible materialism. The Christian doctrine, on the other hand, is that sin is its own penalty, that the very consciousness of it makes the misery of it, and separation from God the great doom it brings.

But it is when we come to the special doctrine of the Bible regarding Jesus Christ that the difference between the two religions is most clearly seen, not only in regard to the characteristic teaching of either system, but also in regard to its influence on the religious elements in our nature. In regard to moral freedom or spiritual elevation, the Koran is inferior even to the Mosaic code. It is a system of rigid legalism, of restricted ritual. It can offer salvation only by personal obedience, and individual shortcomings are looked upon leniently by the All-merciful God. There is no such deep sense of sin produced as by the revelation of human guilt in the awful sacrifice of Christ; nor is there the fulness of gratitude and joy produced by a sense of acceptance with God by the merits of his Son. There is in Islam no grand stimulus to love and self-sacrifice on the part of men towards each other and to God. To the Musalman, the unbeliever is an object of hatred to be destroyed or subdued; to the Christian he is an object of pity and love, to be saved. To the Musalman, the unbeliever is a standing menace to the glory of Islam, one to be swept off the earth, or brought into the band of the faithful, not so much for his own good, as for the glory of the faithful themselves and their prophet; the Christian regards him as one to be blest by the Gospel for his own sake, and the glory of God. In short, Islam is a religion whose chief motives to religious zeal are those of religious hatred and bigotry, the love of national aggrandizement, the fear of material pains and penalties of sin, and the hope of a sensuous heaven to reward the faithful zealot or bloody conqueror; and its weapons are those of the soldier, and all the strength that warlike passion can give. Christianity is not identified with nation or race, and seeks no victory over men but for their own sakes, seeks no end

but their salvation and blessedness, and the glory of God. It comes with a Gospel—"glad tidings"—from God to men, and the preachers of that Gospel are men who declare it in the earnestness and unselfish zeal which a sense of indebtedness to God's mercy in Christ, and of love and pity for their fellow-creatures, alone can inspire. The mission of true Christianity is not advanced by the sword of the soldier; it has ever been a spurious and misguided zeal that has led men to betake themselves to such weapons in the name of God; the Gospel Jesus brings has its power in itself—in the truth it declares, in the message of love it brings, and in the self-denying zeal which it puts in the hearts of its teachers. It seeks to gain the world to God, to a pure morality, to a high spiritual life, to bring the soul into right relations to God and eternity, by appealing to that very part of man's nature it seeks to bless and renovate,—his reason, conscience, and heart.

3. The third condition of really successful religious propagandism is, that the religion sought to be proposed must, in its creed and institutions, harmonize with all the conditions of human progress, social, material, moral and intellectual. We can do no more than generally indicate the contrast between Islam and Christianity in regard to this. To enlarge on this point is the less necessary, inasmuch as the apologists of Islam frankly admit that it is a religion unsuited to a progressive condition of mankind. It has best maintained its sway over the ignorant bedouins of the desert, the apathetic Turks, or the natives of Hindustan, whose aversion to change or progress makes England's greatest difficulty in governing them. Islam has never produced great names in literature; its greatest philosopher, Averroes, was not a Musalman at heart, and had to suffer for his alleged heterodoxy. Its astrology has never ripened into astronomy, nor its alchemy into chemistry, as has been the case among the more progressive, because more or less Christian nations of the West. The agriculture of Muhammadan people is the same as in the days of ancient Israel; with the exception of the sacred buildings, the dwellings of the people are little better than those of three thousand years ago. Slavery remains an institution, which is one of the strongest proofs of an unprogressive society. The low state assigned to woman makes social progress or elevation impossible. In truth, the religion of the Koran seems ever to have flourished best where human society has been in a state of moral and intellectual stagnation. Only when the men of the East have come into contact with Christian civilization, even in an imperfect form, as they did in the days of the Moorish occupation of Spain, have the followers of the prophet shown themselves capable of progress. The Koran and its author are largely responsible for this. It is impossible for a true Musalman to be an independent thinker; the teaching of the Koran in regard to all things spiritual and material must be the last word of his faith.

The antiquated traditions concerning Muhammad and his successors, the extraordinary reverence of Musalmans for their holy places, and their many customs having no other authority than antiquity, all these are inseparable from the Mahammadan religion, and bind the Musalman to the past, making anything like reform or renovation appear to be sacrilege. He can rise to the level of his age only as he gives up his religion, or adheres to its outward form in unbelieving indifference.

The religion of Christ, in contrast to all this, has ever been identical with real human progress. It is bound by no rigid cosmogony which fetters scientific research; it has no positive laws or regulations which make it suitable only to a particular age or race; it does not bind its followers to any system of political government by special divine sanction; it does not anticipate by special revelation or doctrine, the discoveries or teachings of science; it has established no authority on earth to decide between the true and false in matters of faith; it has not made distinctions between man and man, or between the one sex and the other, in regard to social rights or standing in the sight of God. But the religion of Jesus has given the fullest liberty to the human mind, and invites and encourages man's greatest and profoundest thought towards its own high teachings. It has given the fullest liberty to the conscience, giving men the grand fundamental truths concerning divine love, and our double obligation to love God and each other, and learning the application of the great principles of morality, to an enlightened conscience and a loving heart. It urges the human soul forth in its quest for "whatsoever things are true, whatsoever things are "honest, whatsoever things are just, whatsoever things are pure, "whatsoever things are lovely, whatsoever things are of good "report—if there be any virtue, and if there be any praise." The true Christian is bound by the very principles of his religion, and constrained by its exalted motives, to approve and labor for whatever may cultivate the mind and enlarge its stores of knowledge, whatever may promote the virtues that are not only Christian, but, being so, are absolutely essential to human well-being, and whatever, in short, may help to bring man nearer to man and the race to God. The acceptance of the religion of Christ in all sincerity, by any man or people really means that they have entered on the true path of progress. Even for this world, Christian propagandism is simply the carrying forth to men of all lands those truths and principles that lie at the foundation of all true civilization and human excellence; and we can cease to believe in its ultimate progress only when we believe that mankind is doomed to relapse into barbarism and ruin.

And, indeed, this is the belief of some of the apologists of Islam and of other religions. Mr. Bosworth Smith says that "Muhammadanism is not a world-wide religion. The sphere of its influ-

"ence is vast, but not boundless; in catholicity of application it is "as much below the purest Christianity as the Semitic and Turanian "nations which have embraced it are below the Western Indo-"Germanic."[1] Take this statement along with the one by the same writer already quoted in this article, "that Islam will ever give "way to Christianity in the East, it is difficult to believe," and his theory becomes clear—viz., that religion is a thing of race, and that Islam is suited to the inferior races among whom it has spread. The theory of the "survival of the fittest" is applied to religion, with this result, that Muhammadanism is not likely to spread further except among Semitic or Turanian peoples, but that as these weak peoples are to die out in time, Islam will die with them. Christianity being the religion of the Indo-Germanic races, it can spread only by their extension; it is too good for inferior people.

Unfortunately for this theory, facts are against it. The anthropologists and believers in the science of religion forget that Christianity was the religion of the East before it became the religion of the West; that it had its very origin among the Semitic people—the Jews—who are now regarded as being too low a race-type to receive it. They forget, too, that Christianity came from the East to tribes and races of men in Europe who, at the time of its introduction, were as barbarous as the people for whom it is now declared to be unsuitable. They forget that the very races which are now in the forefront of civilization had once a less promising future before them than the races of the East; that the ancestors of the present Indo-Germanic races—now regarded as the conquering people—were once barbarous hordes of savages, and seemingly more likely to die out than the races of the East, on whom theoretic sentence of death has been passed. What Christianity has done for the once savage races of Germany and Great Britain it can do for the more civilized races of the East. It is Muhammadanism itself and the other false systems of religion that abound in the East, that are sowing the seeds of national decay among the peoples of the East far more than any deteriorating race-tendency. In physique and general mental power the races of the East are, generally speaking, quite able to hold their own in their own lands; what they need deliverance from are the social and moral poisons that are eating out their national vitality. Give the Gospel to the Afghans, to the hardy races of Central Asia, even to the apathetic Turks; give the Gospel to the natives of India now acknowledging the Prophet of Mecca as their leader; let the divine love, the purity, the liberty, the high motives to every human excellence, the cheering and inspiring hopes of another life—let these replace the despotisms, political, social and religious, that enslave the people, and the indolence, sensuality and ignorance that are now fostered by Islam and other non-Christian religions; and a new life will pervade the

[1] *Mohammed and Mohammedanism*, p. 203.

nations, and arrest finally the process of decay. We have more faith in the implantation of a divine principle in the human heart as the renovating power of an individual or nation, than in the possession of mere physical or mental race power. Muhammadanism has been a successful missionary religion only as it has come into contact with peoples whose religions have been worse than its own —vastly inferior to Christianity, it was yet superior to the idolatrous and barbarous religions it displaced. It gave to its original promoters an enthusiastic and propagandist zeal, which was utterly wanting among the Koreishites and other Arab tribes it overcame and finally brought over to its fold. It arose at a time when its only rival was a corrupted Christianity, inferior even to Islam itself in its power over men's lives and hearts; and wherever so-called Christianity was displaced by Islam, it was a Christianity further removed from the religion of Jesus than even Islam itself. No wonder that with idolatrous religions in the last stage of decay, and an emasculated Christianity of priests, monks and heathenish superstition, the Musalmans were able to win an easy victory. They offered to the people what no other religion could then give, what corrupted Christianity could not give,—liberty to the slave, the hand of a brother for the yoke of a despot, and the worship of One God for the polytheism of idolators. The system of proselytism was prompt and easy both to the propagandist and his convert, and what Gibbon wrote of Islam in its earlier years of progress, and the summary manner in which its ranks were swelled by converts, is as true now in the east as it was in the beginning of the Muhammadan era. "By the repetition of a sentence, and the loss of a foreskin, "the subject or the slave, the captive or the criminal, arose in a "moment the free and equal companion of the victorious Moslems. "Every sin was expiated, every engagement dissolved; the vow of "celibacy was superseded by the indulgence of nature; the active "spirits who slept in the cloister were awakened by the trump of the "Saracens; and in the convulsion of the world every member of a "new society ascended to the natural level of his capacity and "courage."[1]

What Gibbon wrote of Musalman propagandism in its earlier history is true of it still. Mr. Bosworth Smith points triumphantly to the success of Muhammadanism in making proselytes in various parts of the world. He specially selects its religious conquests in Africa, and particularly in Sierra Leone, adducing the testimony of a missionary and of the Bishop of the Church of England in that district to the effect "that the Christian community "at Sierra Leone, however flourishing itself, has exercised no influ- "ence on the native Africans resorting annually to the town for "the purpose of trade, and still less has it done anything to "propagate itself by sending out missionaries among adjoin-

[1] *Decline and Fall of the Roman Empire.* Chapter 51.

" ing tribes. On the other hand, a few active and zealous Muham-" madan missionaries have carried their peaceful war into the " enemies' country, and have produced great results even among the " Christian and native population of Sierra Leone itself."[1] And again he says, " We hear of whole tribes laying aside their devil-" worship, or immemorial fetish, and springing at a bound, as it " were, from the very lowest to one of the highest forms of reli-" gious belief," *i. e.*, of Muhammadanism,[2] let us now see what the actual facts of the case are, and what this extraordinary success of Muhammadan missionaries really amounts to. If the moral or spiritual results of their propagandist zeal are not more valuable than the following extract indicates, the poor African converts may find their " immemorial fetish" had better have been retained. Bishop Crowther thus speaks of Muhammadan proselytism :—

" If it be said that Mahomedanism makes more converts than Christianity does, I say it is true. Mahomedanism makes converts because it finds the native mind in a state fit to receive its teachings. The whole country was heathen some two hundred years ago, when Mahomedans made inroads into the interior, and through slave wars they made conquests, and those who were conquered must become Mahomedans, or be sold into foreign slavery. Of the two alternatives, certainly it is better to become a Mahomedan than to be sold away, and to be transported across the Atlantic. In this way converts were made by the Mahomedans. When I went to the banks of the Niger, I saw Mahomedans opening their schools, and men and women went to them. What did they go for ? To receive scraps of the Koran. When a man goes to the market he will go to the priest, and ask for success in his trade, and a mother will go and ask for prosperity in her household. The Mahomedan priest issues scraps of paper to these people. He tells the man who goes to market to tie one of these scraps round his neck and he will be successful, and he tells the mother who goes to ask for prosperity in her household that it shall be well with her. And the poor superstitious people receive these papers, and when anything happens as was foretold, the child becomes a Mahomedan. I was applied to by heathens to give them scraps of paper the same as the Mahomedan priest did, and I refused. Even some of our friends the Europeans would say, 'give them papers, it does no harm.' But I said it does a great deal of harm. If I would have given them scraps of paper I could have given them scraps of the Lord's Prayer, and have got them to come to me. But these papers would have led them into error; and we do not make our converts that way. God forbid!"[3]

This is not the religion with which the Christian religion can suffer by comparison, or which Christians need fear as a rival. Nor is its propagandism of the kind that is destined to produce moral or spiritual results that will have much value in this nineteenth century. Where Islam has extended, its extension has produced no such moral or social change as would indicate that the minds or hearts of the converts have been really touched at all. It has spread only where it has come into contact with religions but little

[1] *Mohammed and Mohammedanism*, p. 246.

[2] *Ibid*, p. 32.

[3] *Sunday Magazine*, for July 1874.

inferior to itself, and has promised its converts certain boons denied them by their former religions. Islam has spread because Christianity has not forestalled it; and the people must accept the better religion, if the best is not offered them.

Our faith in the propagative power of Christianity and its ultimate world-wide extension need not be shaken by its present slow progress, in comparison with the rapid accession of numbers to other religious folds. There is a kind of Christianity that succeeds as rapidly in making converts as Muhammadanism does. The Jesuits and those who imitate them, have gathered men by thousands into the Church by a generous sprinkling of the water of baptism, and the conversion is as effective as that of the Muhammadan missionaries who make converts by paper, or by a few magical words. And if the Christianity that is propagated be of this kind, we say heartily with apologists of Islam, it would be better to let the east remain to the false prophet than be handed over to the Infallible Pope, or those who follow in his ways. But the Christianity which we hold is other than this. It is the religion that works the mightiest spiritual change in men's lives, making them feel that it is indeed the "power of God unto salvation." Its truths and principles are for mankind, not for a race; they touch men on all sides of their nature, and at whatever point they touch a man, they also elevate him. What the Gospel has been to individual souls, it may be to the whole human race. It has gained its moral and spiritual victories over individuals of all races on the earth, and what it has done for the hundreds or thousands of the various races of men, it can do for the millions—for all. The power to save and sanctify is inherent in the word of the Divine Spirit; it requires only to be applied, to be fully brought to bear on human hearts and consciences by the wisdom, the sanctified zeal, and the yearning tenderness for men's well-being, of Christians indeed. When the sense of the wondrous love of God shall pass beyond the quiet feeling of joy and gratitude for blessings received through the great Son of God,—when the sense of the wondrous love of God shall cease to be confined, as it is with too many Christians now, to the quiet and almost passive feeling of content and thankfulness for the blessings of the Gospel, and shall expand into that heart-feeling pity for ruined souls that moved the compassionate heart of Jesus, then Christians shall win men to God as He won them—by the power of love which is ever confident, never is wearied, and that knows or accepts no resistance.

Art. VI.—BIBLE COLPORTAGE IN BOMBAY.

DURING the latter part of 1874, Dr. Murdoch of Madras, the Indian Agent of the Christian Vernacular Education Society, published a small pamphlet entitled *Review of Colportage in India during* 1873, *with Suggestions for its Improvement.* It is well that there are a few men in the world who have both the taste and the talent for statistical investigation. If the number of such investigators were very much greater we should pity the readers of our current literature; for whatever their value, statistics can hardly be said to possess much interest for the average mind. While on the other hand, were the number of them less, statesmen and philanthropists alike would frequently be obliged to work in the dark for want of that very information, which, to the intelligent man, these same dull, dry, monotonous tables and pages of figures reveal.

The Indian missionaries have among them at least one man who is both able and willing to furnish full and accurate statistics regarding some very important branches of labor in which missionaries must engage. And we take the liberty of thanking Dr. Murdoch for the painstaking and laborious care with which he searches for statistics as for hid treasures, labors to amass figures as other men labor to get wealth, and delves over his numerical tables, adding, subtracting, multiplying and dividing, calculating averages and percentages as eagerly and patiently as a miser counts his profits and dividends. We know from experience some of the difficulties which laborers in this, to most men, uninviting field must prepare themselves to encounter; and it only enhances the obligations to Dr. Murdoch which all missionaries must acknowledge, that he pays as little attention to such hindrances as the planet Jupiter pays to the insidious attractions of a small and contemptible comet.

We propose to transfer from the pages of Dr. Murdoch's pamphlet a few of his statements regarding Christian Colportage in 1873; and to let such statements both suggest and introduce the discussion of the subject which stands at the head of our present article.

And first, as to Bible Colportage. Dr. Murdoch presents the

following tabular summary for 1873, with the totals for 1870 for the purpose of comparison :—

1873.	No. of Colporteurs.	Total Nos. circulated.	Proceeds of Sales.	Total Expense.	Cost per Colporteur.	No. sold per Col.	Sales per Col.	Price per copy.	Cost of Circulation per copy.
			Rs.	Rs.	Rs.		Rs.		
Calcutta ...	35	23,346	1,672	5,672	162	667	48	1 a. 2 p.	3 as. 10 p.=$5\frac{3}{4}$ *d.*
N. India ...	26	10,995	1,147	5,091	195	423	44	$1\frac{2}{3}$ as.	7 as. 5 p.=$11\frac{1}{8}$*d.*
Panjab ...	9	8,043	501	1,003	111	893	56	1 a.	2 as =3*d.*
Bombay ...	1	504	115	262	?	431	77	2 as. 10 p.	8 as. 4 p.=1*s.*$0\frac{1}{2}$*d.*
Madras ...	47	48,144	2,817	13,274	282	1,024	60	11 p.	4 as. 5 p.=$6\frac{5}{8}$*d.*
Total or average.	118	91,032	6,252	25,302	214	771	53	1 a. 1 p.	4 as. 5 p.=$6\frac{5}{8}$*d.*
1870.	105	56,863	4,124	21,654	206	541	39	1 a. 2 p.	6 as. 1 p.=$9\frac{1}{8}$*d.*

"It will be seen," comments Dr. Murdoch, "that the progress during the last three years has been very gratifying. The number sold has increased from 56,863 to 91,032. In 1870, each colporteur, on an average, sold during the year 541 Scriptures; in 1873, the number rose to 771. The proceeds of sales increased from Rupees 4,124 to Rupees 6,251. The cost of circulation per copy fell from 6 as. 1 p. ($9\frac{1}{8}$*d.*) to 4 as. 5 p. ($6\frac{5}{8}$*d.*) The expense of the circulation in 1873 at the rate of 1870, would have involved an additional outlay of Rs. 9,358. Virtually, a saving of nearly one thousand pounds a year has been effected.

"While there has been progress in every case, the greatest advance has been made in the Panjab, where in 1870 the sales were almost *nil.* The cost of circulation is also the lowest of all—2 as. (3*d.*)—less than half the general average."

The largest and smallest sales by individual colporteurs are thus compared :—

Largest Sales.

Society.	Station.	No. Sold.	Proceeds.	Cost of circulation per copy.
Panjab ...	Lahore ...	2,918[1]	Rs. 75 12 0	?
Calcutta ...	Sylhet ...	2,610	97 1 3	1 an. 1 p. = $1\frac{5}{8}$*d.*
Madras ...	Cuddapah ...	2,190	48 14 4	?
N. India ...	Mynpuri ...	1,975	72 12 6	$1\frac{1}{2}$ as. = $2\frac{1}{4}$*d.*

Smallest Sales.

Society.	Station.	No. Sold.	Proceeds.	Cost of circulation per copy.
Madras ...	Bezwarra ...	374	11 9 3	?
Calcutta ...	Calcutta ...	102	81 13 0	1 R. 11 as. 2 p.
Panjab ..	Goojrat (11 mo.)	96	20 13 0	?
N. India ...	Meerut ...	54	31 12 0	2 Rs. 13 as.

[1] For 11 months. The number for the year would be 3,183.

"The colporteur at Meerut, a town with 80,000 inhabitants, sold only about one copy a week, at a cost to the Bible Society of 5*s.* 7½*d.* each.

"The Calcutta colporteur had a city with a population of 700,000. He circulated 61 English and 41 Vernacular Scriptures. As elegant English Bibles were chiefly sold, the amount of his sales is comparatively large. The cost of circulation per copy was 3*s.* 4¾*d.*"

The rules respecting salary and allowances differ exceedingly in different parts of India. In Madras, salaries begin at rupees 10, and are increased, in the case of those who have labored zealously and satisfactorily, only after three years; and periodically every five years afterwards, if the colporteurs' conduct continues satisfactory. In Calcutta, there are three grades of colporteurs, whose salaries begin respectively, at rupees 8, 12 and 15, with an annual increment of 8 annas for approved service, until the salaries reach, respectively rupees 12, 15 and 20 per month. These rules apply to Central Bengal. The North India Bible Society's colporteurs are divided into two classes, paid rupees 10 and 15 respectively. The Panjab Society does not publish its rules; and the Bombay Society has rules enough, but no colporteurs,—of this Society, however, more hereafter.

As to batta and commission—the Madras Society allows both, under certain restrictions. The Calcutta Society formerly granted batta, with fewer restrictions. Commission, which in Madras is 25 per cent. on vernacular and 12½ per cent. on English Scriptures, in Central Bengal was 50 per cent. on vernacular, and 20 per cent. on English Scriptures. Commission in North India is 25 per cent. on vernacular, and 5 on English Scriptures. In Bombay, formerly, it was 30 per cent. on vernacular and 20 on English Scriptures.

The Calcutta and Bombay Societies have recently made serious changes in their rules. With a view to stimulating sales, less money in the shape of batta, or salary is to be paid directly to the colporteur, and larger commissions allowed on sales. In Calcutta *all* of the proceeds of vernacular books sold, and in Bombay all of books under one anna, and half of those over an anna are allowed. Unfortunately, this system fails in practice. Colporteurs have been known to dispose of their books at any price, in order to get rid of them; they have even sold them for waste paper. There was nothing to prevent their doing so, and, although sold for less than their price, the colporteur was really a gainer, because the books cost him nothing and he could get as many more as he wanted by asking for them. On the other hand, Dr. Murdoch states that the Madras rules, which have been tried for a number of years, and which allow a very small commission, are preferable to those of Calcutta and Bombay.

Dr. Murdoch next proceeds to give several "suggestions on "Bible Colportage." Remembering his own love for statistics, no one will think it strange that the first thing he mentions, and the one

about which he says the most is *complete uniform statistics.* But we fully agree with Dr. Murdoch in regard to their importance; we have ourselves experienced some difficulty because each Bible Society has its own system of statistics totally different, as a general thing, from those employed by all the others. *Uniform* statistics alone are useful to the statistician, and it is needless to say that *incomplete* statistics are worthless. Although the present suggestions have reference mainly to Bible colportage, we hope that Tract Societies will take a hint from this one. Next the *prices of Scriptures* are spoken of. There is but little uniformity here, and frequently the prices are too high:—

"The rates at which Scriptures are sold by colporteurs throughout India vary to some extent. The following are the prices for the principal languages:—

Society.	Language.	Portions.	Testaments.	Bibles.
Calcutta	Bengali	$\frac{1}{2}$ anna ($\frac{3}{4}d.$)	4 annas (6*d.*)	8 annas (1*s.*)
North India	Hindi	$\frac{1}{2}$ anna	8 annas	1 R. 2 vols.
Bombay	Marathi	1 anna ($1\frac{1}{2}d.$)	4 annas	$1\frac{1}{2}$ Rs. (3*s.*)
Madras	Tamil	$\frac{1}{2}$ anna	6 annas (9*d.*)	$1\frac{1}{2}$ Rs.

"The (Marathi) New Testament is the cheapest in India, and the Scripture portions are the dearest. The Gospel of Mark in Marathi, exclusive of paper, cost about one anna, which is the present selling price. One anna in India is equivalent to sixpence at home. To charge so much for a single gospel, must greatly limit the circulation.

"The lowest price at which a colporteur in South India can sell a vernacular Bible is Rs. $1\frac{1}{2}$ (3*s.*), equivalent to at least 12 shillings in England. It is not surprising that the sales at such rates should be insignificant. Sixteen colporteurs sold during 1873, among 15 millions of Tamils, including 84,000 native Christians, just 74 Bibles. Through the kindness of a lady in England a Bible colporteur, under the Rev. J. Duthie, Nagercoil, was enabled to sell the Scriptures last year at reduced rates. Within twelvemonths he sold 84 Bibles—a larger number than was sold by 16 other colporteurs in the Tamil country."

Suggestions are given as to the *size of Scriptures* and *statistics of circulation.* In regard to *titles,* Dr. Murdoch says:—

"Every home publisher knows the great importance of a taking title. It affects the sale to a very large extent. The 'Veda of Vyasa' would not be tempting to an English peasant; the 'Gospel of Mark' is equally unattractive in India. For Hindus, the first heading of a Gospel should be the 'History 'of the Lord Jesus Christ.' History is much more intelligible than Gospel; many more have heard of Christ than of Mark. The name of the Gospel should be given below. Muhammadans, it is allowed, are often acquainted with the term *injeel.*

"Most of the Indian Scriptures are rightly printed in paragraphs—not in verses. As a rule, however, there are no headings except 'Chapter III.,' etc. Hindus, seeing this word frequently occur, sometimes call the Scriptures 'Chapter Books.' Greater interest would be excited if the different paragraphs had the headings given in many English Bibles. Thus in Luke, instead of simply 'Chapter XV.,' there would be the three headings:—

Parable of the Lost Sheep.
Parable of the Piece of Silver.
Parable of the Prodigal Son.

"The headings can be taken from the authorized version and enclosed, if necessary, in brackets.

"The above course is adopted in the Bengali Gospels printed by the Calcutta Bible Society. It should be universally followed."

If the title "Gospel of Mark" fails to attract the Indian purchaser, we fear that the one suggested by Dr. Murdoch, "History "of the Lord Jesus Christ," would instantly repel him. There is wide opportunity here for showing the wisdom of the serpent—even in a matter so apparently small as the selection of titles.

The suggestions regarding *instructions to colporteurs* and *means for carrying books* do not call for remark. Neither can we give the general statistics of Bible Colportage throughout the world, which the pamphlet contains.

In regard, secondly, to general colportage, whether carried on by missions or by Tract Societies, we find a considerable amount of condensed information in the closing pages of the pamphlet. Only a few missions, we are told, have undertaken colportage, and these are chiefly American. The Basel Mission on the West Coast, however, has employed this agency with good results for many years.

The Tract Societies do not all employ colporteurs. The Calcutta and North India Societies have none, though they sell many tracts. The Panjab Society employs several, who sell, for the most part, English books. The Bombay Society has one such, but all its vernacular colporteurs are now supported by the Christian Vernacular Education Society. The Bangalore Society is making good progress in colportage, and in Madras, as in Bombay, the agency has been placed in the hands of the Christian Vernacular Education Society.

It is only recently that this Society has taken up the work of colportage. The plan is for the colporteurs to sell, together with the school books published by the Society itself, the publications of the Tract Societies and Bibles. During 1873, operations were carried on in Calcutta, the Bombay Presidency, and South India. Dr. Murdoch gives the following tabular statement of the results (per colporteur) in the three Presidency towns :—

	Sales of				Proceeds.	Expense.	Average per copy.	Cost of circulation per copy.
	Tracts	School Books.	Scriptures.	Total.				
					Rs.	Rs.		
Calcutta ...	147	322	0	469	73	114	2½ as.	3 as. 11 p. = 5 ⅝*d.*
Bombay ...	1,752	122	0	1,874	107	60	11 p.	6 p. = ¾*d.*
Madras ...	6,910	1,540	221	8,671	138	48	3 p.	1 p. = ⅛*d.*

"A Calcutta colporteur, on an average, sold 3 publications in two days; a Bombay colporteur sold six a day; a Madras colporteur sold 29 a day. An interesting feature of the Madras colportage is, that each man, on an average, sold 221 Scriptures a year.

"The rate per copy was highest in Calcutta, averaging 2½ as. The bulk of the proceeds was derived from the sale of an English geography at 12 annas each; but some tracts and other small publications, brought down the average. The Bombay average was 11 pie; the Madras average 3 pie. In both cases tracts formed the great majority. Small tracts have by far the readiest sale.

"In Calcutta the cost of circulation, compared with the proceeds, was 156 per cent.; in Bombay, 56 per cent.; in Madras, 35 per cent. The cost of circulation per copy was in Calcutta, 47 pie; in Bombay, 6 pie; in Madras, 1 pie."

We make one more quotation from Dr. Murdoch's pamphlet, in regard to salaries :—

"It is impossible for Bible colporteurs, with the utmost diligence, to gain a sufficient subsistence by the sale of vernacular Scriptures. To obtain satisfactory men, the Bible Societies must allow salaries.

"The sales of general colporteurs, from the variety of their stock, ought to be much larger than those of Bible colporteurs. In Colombo, where the work has been growing for nearly twenty years, it has been found practicable to dispense with salaries. Last year 43 book-hawkers made purchases on their own account. Book-hawkers have also sold the Calcutta Tract Society's publications. While every encouragement should be given to men of this class, it will, in most cases, still be found necessary to give some salary to general colporteurs. This, however, should be much smaller than in the case of Bible colporteurs, while the commission allowed should form an important item."

In regard to commission, the experience of most who have had much to do with this sort of work will probably confirm that of Mr. Wherry, of Lodiana, quoted by Dr. Murdoch as follows :—

"I had a man on Rs. 6 per mensem, who sold less than 8 annas worth per mensem. I sent him word that his wages would henceforth be Rs. 5, plus one-half of his sales, and that if he did not sell at least Rs. 2 worth of books, I would discharge him at the end of one month. At the end of the month he reported sales to the amount of Rs. 4-0-3. The explanation of this change is simple. Formerly he sat with a few dirty tracts in the bazar and looked for people to *come to him* to buy. But my letter stirred him up, and he began to go from town to town and house to house seeking purchasers."

So much for Dr. Murdoch's *Review of Colportage*, which will repay the careful attention of all who desire to use colportage most efficiently.

There will be found upon its pages an extended criticism of the recent action of the Bombay Auxiliary Bible Society, which Dr. Murdoch regards as most ill-advised and unfortunate. We turn therefore to a discussion of the subject of Bible Colportage as it affects Western India in particular, and of the course of the Bombay Bible Society respecting it.

Dr. Murdoch's pamphlet threw the Bombay Auxiliary Bible Society into convulsions. For that Society follows with implicit confidence the guidance of Dr. Murdoch. In fact, he is to them a

sort of a Delphic Oracle; and his *dicta*, especially on all poiuts connected with the circulatiou of the Scriptures, are carefully treasured up. If Dr. Murdoch approves, the Bombay Bible Society is happy. If Dr. Murdoch frowus, what the Society does—or tries to do—perhaps the sequel will show. If, some fine moruiug, a suggestion were to be received from Madras that it might be well to make a grant of Marathi Bibles to the mau in the moon, the Bombay Bible Society would undoubtedly meet in the evening and appoint a subcommittee to iuquire how the Bibles should be sent—whether they should be despatched iu a balloon, or shot up iuside of a projectile, out of a big cannon, or how. If now the Bombay Bible Society prefers to put its head in a bag and give the striug to anybody, certainly no better man could be found to hold it thau Dr. Murdoch. The fact is, as all our readers know well euough, that he has made the subject of Indian Christiau literature, and especially the circulatiou of such literature, a speciality. He is au adept in a department where most men are, to say the most, ouly amateurs. The Bombay Committee realize this fact, and are therefore willing to defer to his judgment. We think the Committee err, if at all, uot in followiug Dr. Murdoch's judgment, but in failing to have a more intelligent opinion of their own, based upon a more profound knowledge of the facts in the case.

A few years ago the Bombay Bible Society employed colporteurs. They all received a stated salary, aud also a perceutage on sales—when there were any. At the best sales were small. To dispose of one Bible or Testament or Gospel iu this way cost on an average about three times as much as the price of the book. It was a very expensive way of doing a very little work. But it was a beautiful arrangement for the colporteurs. If, under some lucky star, the sales during any month approximated at all towards respectability, the colporteur was commended as a good and faithful servant, and got his pay. If, as was pretty apt to be the case, the sales were ridiculously small, the colporteur mourned ever the hardness of heart displayed by a wicked and perverse generation, but got his pay, just the same. Fiually, the Committee of the Society began to suspect a thiug or two. They saw that there was very little in their present rules to stimulate the colporteurs to activity. If the perverse and wicked generatiou did not buy Bibles, perhaps the trouble partly was that the colporteurs, sure of their salary in any case, were slothful. The Society was simply treating the colporteurs with an extreme degree of kindness, and their owu treasury with an extreme degree of severity. So, straightway swinging to the opposite extreme, they made new rules, which are as hard on the colporteurs as the former were easy. Now no salary is to be paid to any colporteur; but he is allowed the eutire proceeds of sales of Scriptures under 1 anna each in value, 50 per cent. on all vernacular Scriptures of higher value, and a certain percentage ou all English

Scriptures sold. Here is certainly " stimulus to exertion"; but, instead of being stimulated to sell more Bibles, as the Committee fondly dreamed would be the case, the colporteurs, who knew rather better than the Committee how great the demand for Scriptures among the people really was, were one and all stimulated to resign, and seek employment elsewhere. And thus, as Dr. Murdoch says, the Bombay Bible Society, instead of increasing the efficiency of the colportage agency, have virtually extinguished it. A few copies of the Scriptures have been sold during the past year, by colporteurs of the C. V. E. S. who also sell the publications of that Society and of the Tract Society. But the number has been very small, and other than this there is no Scripture colportage in the Bombay Presidency.[1]

We confess that here we write without book, but we are very much afraid that these new rules were framed by the Bombay Committee according to the light of their own unaided wisdom, and without duly consulting the Delphic Oracle. If so, it were a grievous fault, and grievously hath the Bombay Auxiliary Bible Society answered it. They have simply knocked Bible Colportage on the head. Dr. Murdoch has not hesitated to denounce the present system in unmistakable terms. " The efforts to improve Colportage," he says, " have ended in its virtual extinction." " In no part of " the world, so far as the writer is aware, has the present Bombay " system of Bible Colportage been found practicable, and the sooner " it is abandoned in Western India the better."

That which adds, however, to the bitterness of the pill is the fact that all the time the Bombay Committee were acting just as they supposed Dr. Murdoch desired to have them act. It was only a short time ago, comparatively, that Dr. Murdoch wrote a letter to the Secretaries of the Society, saying that he would have no change made in the rules at present, but let them remain as they were, doubtless with the design of subjecting them to a full and fair trial. Thus lulled into fancied security, the Bombay Bible Society continued to pursue its chosen policy of " masterly inactivity," (a policy which, by the way, this Society succeeds in carrying out with a success which Lord Lawrence might well envy) until rudely awakened by Dr. Murdoch's pamphlet. The dismay of the Society knew no bounds. The proverbial clap of thunder out of a clear sky was as nothing compared to this unexpected and public condemnation. The situation was truly appalling. With a view to deciding what

[1] A short time ago, the Society, disregarding its own rules, appointed a colporteur on a salary of Rupees 30 per month! This however is regarded as altogether an exceptional case, and one wholly outside of the ground covered by the rules. The statement in the text therefore must be received with this qualification. Yet the fact remains, that, *so far as the Society's own system is concerned,* there is no Scripture colportage in the Presidency.

it was best to do in this dire extremity, the Committee straightway appointed a sub-committee of eight members, to " take Dr. Mur-" doch's pamphlet into consideration."

Dr. Murdoch's strictures, we are convinced, were well deserved. For the past year or two the Bombay Bible Society has scarcely moved a finger to effect the prime object of its existence. The Society is certainly in a most languid condition. Direct efforts to secure its chief objects are not made. Sales at the Depository in Bombay, both of English and vernacular Scriptures, are growing small by degrees and beautifully less. Last year the issues amounted to less than 7,000 copies (including whole Bibles, Testaments and portions) and a quarter of these were in European and not Indian languages. A vigorous Mission Press in North India disposed of nearly 10,000 copies during the same year, and all vernacular at that; the Panjab Society of over 12,000, the Madras Society of 82,000.[1] In short, of all the Indian Bible Societies, that of Bombay stands last in point of efficiency and energy. The condition of the Society is fitly symbolized by the condition of its Depository at Bombay. One or two venerable peons, of solemn visage, are nodding drowsily at the door, as one enters. Arranged in order about the room are large cases, from which the Bibles and Testaments, in many languages, look forth, mutely appealing for a purchaser. The visitor is greeted by a courteous and dignified assistant secretary, across whose mind flits the hope that perhaps the man has come to buy, for in that room the visits of purchasers are like those of angels—few and far between. Without are heard the busy noises of the street, but within " nought disturbs the peace profound" which the soul of the gentleman in charge, " unfettered" by any worldly thoughts of traffic, may constantly enjoy; or interrupts that train of pious meditation in which the assistant secretary of a Bible Society may be supposed perpetually to indulge. At stated intervals the Committee holds a lengthy session. They gather solemnly about the table, and discuss, with the laborious effort and profound gravity which the importance of the subject demands, such deep questions as—for instance—whether it be best to bestow a grant of a few Bibles in answer to a request from some up-country missionary. Any one would think that such matters might be settled by any clerk under the supervision of the Secretaries, in accordance with established rules, of which this Society has an abundance. But it is necessary that the Committee should have *something* to discuss solemnly, and as anything else seldom presents itself, they solemnly discuss the ordinary routine work of the Depository.

The sub-committee which was appointed on Dr. Murdoch's pamphlet was not unmindful of its duties. Day after day did these faithful men assemble themselves together, and listen, with the most exemplary patience, to each other's long-winded speeches.

[1] See Number V. of this *Review*, p. 198.

They met, they talked, they did—absolutely nothing. The results attained may be fitly summed up in the words of Virgil, " Vox, et " præterea nihil." Perhaps, however, this is too strong a statement. We believe the sub-committee *did* make one recommendation, which was adopted by the general Committee. Hitherto grants of Scriptures have been freely made to missionaries and others applying for them; the Society has never asked for, and consequently has never received, any reports of those grants. The books may have been sold, given away, storied up in a book cupboard, eaten by white ants, or respectably buried (as Dr. Murdoch says has sometimes been done), for all the Society knew to the contrary. The method of disposing of Scriptures by grants is peculiarly liable to abuse, as Dr. Murdoch clearly points out. It is not only desirable,—it is essential to economy and good management that the manner in which the Scriptures thus granted are ultimately disposed of should be reported. The benefit of such an arrangement we need not stop to describe. Accordingly, the mountain having labored brought forth a mouse, and the sub-committee recommended that blank forms should be prepared to be filled in by all receiving grants of Scriptures from the Society. And as for Dr. Murdoch's suggestions, to consider which the sub-committee was appointed—the sub-committee begs respectfully to report that they want more light as to how the present rules are operating, and the general Committee accepts the report.

The case stands thus: until the year 1871, the Bombay Bible Society employed colporteurs, who received salaries ranging from 10 to 35 rupees as well as commission on sales. The system was regarded as unsatisfactory. Sales were small, and the Committee had no means of stimulating the men to greater exertion. Moreover it was a very costly system. So in 1871 a new plan was adopted—no salaries, but large commission. The plan was adopted " after much " deliberation" and with the hope that it would " lead to a greater " circulation of the Scriptures than before." But the effect really was that all the colporteurs resigned. In 1872 the Committee modestly speak as follows :—

> " This system has not been long enough in operation for the Committee to speak very definitely as to its merits. Most of the old colporteurs have declined to work under the new system, and our sales have slightly decreased. Notwithstanding these apparently adverse circumstances, the Committee are of opinion that though on account of the fewness of readers, and the weakness of desire to possess the Word of God, the new rules regarding colportage may have to be somewhat modified; yet they are, on the whole, well calculated to promote the great object of this Society, namely, the circulation of the Scriptures of truth."

Perhaps it is not strange that one year's experience was not deemed a sufficient basis for making a change, and that the Committee should then be seeking for " more light."

In 1873 the Committee again report:—

"It may be remembered that in our last Report allusion was made to the introduction of a new system of Colportage. That system still continues in force, but, as then, so now, the Committee feel the advisability of not attempting to speak very definitely as to either its merits or its results. The question is a very complicated one, and it has to be considered in all its bearings. More time, too, is required for obtaining complete and reliable statistics, without which no satisfactory comparison can be made as to the respective merits of the two systems."

Still asking for light. In November 1874 the sub-committee appointed as above, after lengthened deliberations, can only report that they want "more light."

Will somebody kindly turn on the gas?

Inasmuch as "the question is a very complicated one" we speak with great diffidence; but we confess that we do not see how the Committee could desire more light or better light than they already have. It is perfectly plain that their present system of colportage is an utter failure. Facts show it to be so. It has not only failed to attract new colporteurs, but it has driven off all the old ones. The Committee ask for "more time for obtaining complete and "reliable statistics." Seeing that the Society has now neither a colporteur nor the ghost of a colporteur in its employ, it is slightly difficult to see where the statistics are to come from even if the Committee wait till doomsday, unless indeed the Committee undertake to evolve them from their own inner consciousness. This is probably one of the "complications" of the subject which we have not yet mastered. But we beg leave to subject the following tabular statement of the colportage agency of the Society during 1874:—

Number of colporteurs.	Sales.	Proceeds.	Expense.
0	0	Rs. 0—0—0	Rs. 0—0—0

The above statistics are certainly "complete;" and we believe they are "reliable." We are astonished that any difficulty should be felt in judging of the "merits or the results" of this plan. Every colporteur at once threw up his situation; that is the "result." Under the system not a solitary copy of the Bible—not a Testament—not even one single copy of a Gospel can be got into circulation. Such are its "merits."[1] One would think that very little sagacity and very little time were sufficient to form a tolerably correct opinion

1 The rules also contemplate the circulation of Scriptures through mission agents and others, to whom the same rates of commission are allowed as to colporteurs. But as our present remarks are confined to *colportage* we need say nothing here of this feature of the plan. A few paragraphs relating to it will be found further on.

of such a system. This plan, we are told, was adopted "after "much deliberation." We should think that it might now be abolished without any.

The effect of Dr. Murdoch's remarks upon the Bombay Auxiliary Bible Society was somewhat analogous to that produced by a current of Voltaic electricity on the hind legs of a dead frog. There are violent muscular contortions, apparently intense nervous action, and a tremendous spasm of kicks—but no life. When the circuit is broken or the current grows feeble, the defunct batrachian is found to be just as dead as he was before. So in the present case. The battery at Madras began to work, and the friends of the Bombay Bible Society were rejoiced to see signs of returning vitality. We all began to think that something was going to be done. Alas for human expectations! A short paroxysm of activity, a feeble gasp for "more light," and the little farce is over. The current has spent its force, and the Bombay Auxiliary Bible Society has relapsed into its former condition of respectable deadness. Dr. Murdoch must add a few elements to his battery and try again.

While the Bombay Bible Society thus sleeps the sleep of the righteous, we will improve the opportunity to offer a few independent remarks on the subject before us.

Two courses are open to the Society with reference to the circulation of the Scriptures. One is to employ colporteurs of its own, exclusively for this purpose. The other is to unite with other Christian bodies and to utilize the colportage agencies already existing in connection with such bodies. Until 1871 the Society was pursuing the former course; which at that time seemed to be so unsatisfactory that, as we have seen, a change was considered wise. But perhaps a return may now be desirable, not, indeed to the exact system of colportage then employed, but to some system of exclusive Bible colportage, as opposed to union colportage in connection with other Societies.

Let us see some of the conditions under which this agency must be employed.

It must be, in the first place, a heavily subsidized agency. The colporteurs must either have salaries or starve to death. Any attempt to make the system self-sustaining, even by giving the colporteur the books, and letting him keep the proceeds, must end in failure, as the present effort of the Bombay Bible Society already has done. There is not a sufficient demand for Bibles among the population of Western India to render it possible for the Bible Society to dispense with salaries. This is an unpleasant fact to confess, but it is quite certain that it is a fact. A few years may see a change in this respect. We sincerely hope such may be the case. But we are speaking of the present; and it is as clear as noonday that—whatever we hope may be true in 1885—in 1875 there is not a sufficient demand for Bibles to make any other than a

heavily subsidized colportage agency a possibility. How the Bombay Bible Society contrived to shut their eyes to this fact in 1871, we do not understand. All observation and all experience tend to show the truth of Dr. Murdoch's opinion, and Dr. Murdoch's opinions justly have great weight with the Bombay Bible Society, that Bible colporteurs must not only have salaries, but must have larger salaries than other colporteurs.

In the second place, along with salaries which must be comparatively high, there must be such rules in regard to commission allowed and amount of sales required as will stimulate the colporteur to proper fidelity and energy in the prosecution of his work. If no such rules exist, then the probability is that the colporteur, being sure of his monthly pay, will work only when he finds it perfectly convenient and agreeable to do so; which, in a great many cases, would be very seldom. If the rules for commission allow him (as some do) all the proceeds, then he is tempted to sell the books for any thing he can get for them; some times even as waste paper, at so much a pound. If only a small commission is allowed, then the rule becomes inoperative because a small commission on the very small sales of a Bible colporteur is hardly worth calculating. And even if half the proceeds are given, they hardly constitute a sufficient inducement to any great degree of "diligence in business." We must then have rules requiring each month sales to a certain amount, on pain of dismissal. The Tract Society requires sales to the amount of three rupees. But this is altogther too high a rate for the Bible Society to charge.[1] The sales of tracts and books, rendered attractive by their pictures, their bright covers and sometimes by their short and interesting stories, greatly exceed the sales of Bibles and Scripture portions. Yet some diligent tract colporteurs under the best missionary supervision, find it impossible to reach even this low monthly limit. It is not at all strange that the somewhat miscellaneous publications of the Tract Society should sell better than Bibles; it is the same throughout India, and it only makes it plain that in the case of the Bible Societies the required minimum of sales must be fixed much lower than in the case of Tract Societies. Suppose then that half of what the Tract Society has fixed as its minimum should be required by the Bombay Bible Society; that would be a rupee and a half. In many cases even this would be too high a limit. But there is another difficulty. The Marathi Bible sells for just that amount,—one rupee and a half. Sometimes the colporteur would sell a Bible; then his limit is reached, and he can afford to be idle for the remainder of the month. Whereas, at another time he might labor faithfully and succeed in selling only a few copies of single Gospels, for one anna each, and at the end of the month find that he was still far below the minimum required. In fact, the

[1] Let it be remembered that we are speaking of *vernacular* Scriptures only.

prices are so various and the sales so small that it is very hard to fix any such limit. A limit which at one time can be reached by the fortunate sale of one Bible to a Christian brother, but which at another time cannot be reached after weeks of effort, would be unfair.

There are other circumstances which introduce new complications. If English Scriptures are to be sold, we must have a different set of rules for them; and those rules must be so adjusted that they will not on the one hand prevent the sales of English Bibles, nor on the other, attract the attention of the colporteur by the hope of greater gains, from his vernacular work. But it is only in large places, like Bombay or Poona, that there will be much demand for English Scriptures; such places must be regarded as exceptional, and special regulations made for them; and these exceptions only make the rules still more complicated.

These considerations indicate something of the difficulty which would be experienced in the attempt to make rules for guarding the efficiency of a subsidized agency. If these difficulties were all surmounted, the result could only be, we fear, a very cumbrous and intricate set of rules which it would be found very hard to carry into operation. The above considerations also indicate another difficulty of perhaps a still more serious nature. It is the want of proper men.

It is a fact that colporteurs' work is not one which attracts the best of our native Christian laborers. It is not one into which missionaries feel inclined to put their best men. Yet it is a work which to be successful *needs* the best men. If the best men were wont to engage in it, we should have less occasion than now exists to write as we have just done, and the publishing Societies would not be obliged as they now are to make stringent laws as to returns and commission, and minimum monthly sales. This point is very strongly brought out in Dr. Murdoch's pamphlet. We doubt even whether the offer of a tolerably large salary would attract the kind of men which are wanted for Bible colportage. Occasionally a man might be found; but as a rule the men which the work wants do not want the work. The result is that the Bible Society must work with the material it can get. And the result of this again is, that it will be frequently found paying comparatively large salaries to comparatively inferior men, for decidedly inferior work—both in character and amount.

Such we believe to be some of the difficulties which must beset the Bible Society if it undertakes to sustain a distinct colportage agency of its own. To do so will be expensive, it will be a matter of great difficulty so to frame the rules as to secure the highest efficiency of the colporteurs, and it cannot secure, except under rare circumstances, and by the offer of a salary too high to be offered in all cases, a really first-class set of men.

The question arises, under such circumstances, is it advisable for the Society to undertake the work? Would money thus spent to ensure a limited circulation of the Marathi Scriptures be wisely expended? We hope that we are not shocking the religious sensibilities of our readers by asking such a question. We know there are some excellent souls that would regard any amount of money for such an object wisely spent under any circumstances. If any such should have followed us thus far, we fear they will be certainly shocked now, at our plainly declaring our belief that money spent in this way to promote the circulation of the Marathi Scriptures in Western India, would be simply wasted; or, to put it in a less objectionable form, injudiciously applied. Do not condemn us, however, unheard.

There is a story of a profane cobbler who one day received a little tract from the hands of a pious tract distributor, as he was in the act of mending a shoe. As soon as he saw the character of the publication, he folded it up, tucked it in between the inner and outer soles of the shoe and securely pegged it in; remarking as he did so, with an oath, that he had effectually disposed of *that* tract. And so he had. Many days after the sole of the shoe again wore off, and somebody found the tract. The finder read it, and was converted by means of so doing. Yet in spite of the good results of putting that tract into the sole of the shoe, few men in their senses, even the most zealous tract distributors that ever lived, would regard it as a proper and wise method of securing the circulation of Christian books, to hide them away in the soles of shoes. The money and the time so spent could be employed with more prospect of larger results, and therefore more judiciously, in some other way, as all sensible people will agree.

Now we beg that no one will understand us to imply, by this illustration, that we regard the circulation of the Marathi Bible in Western India as no more hopeful of results than the above method of distributing tracts. At the same time we do believe that Christians in the Bombay Presidency who wish to further the work of Christ can spend their money in other ways more likely to yield large results than a direct and exclusive system of Bible colportage.

It must be remembered that Bible colportage in India, among her pagan population, is a very different thing from Bible colportage in England and America, where the people are supposed to have some degree of acquaintance with the sacred volume, and often a desire to become possessed of it. The work is very different from what it is in a nominally Christian land, where the people, kept under the control of a priesthood unfriendly to a wide circulation of the Scriptures, are often anxious to read a book known to be the ground work of the Christian faith which they in their ignorance profess. There the obstacles to be surmounted arise from the

vigilance and wiles of priestcraft, and not, as in India, from a determined and wide-spread though usually blind hatred of every thing pertaining to the Bible and to the religion which it teaches. Therefore the experience of Bible societies in other lands can hardly be quoted to prove the expediency of agencies similar to those which they use, here in the Bombay Presidency. The question must be decided in view of the present circumstances of this region.

But again, was the Bible alone ever designed to be used as an evangelistic agency? Does the history of Christianity present any instances of nations converted simply by circulating the Scriptures among them? Is it the case even in Christian lands that many conversions can be referred to the perusal of the Bible only as a cause? Is it not rather the *truth* of the Bible, explained in the Christian treatise, enforced and illustrated in the sermon, pressed home to the heart in the earnest exhortation, vivified in the devoted lives of Christian men and women, that always has produced, and is now producing, the effects for which we strive in India? The military officer does not rely upon his magazines of powder, and his piles of cannon balls for conquering the rebellious province; but upon the proper use of the powder and the shot with the aid of well constructed cannon. The Bible is the Christian soldier's arsenal; his magazine; his depôt of military stores. And just as we should fail to commend the sagacity of that officer who spent large sums of money in distributing his powder and cannon balls through the region he was sent to subdue, so do we question the wisdom of depending upon the circulation of the Bible alone, unaccompanied by the use of those persistent efforts to explain and enforce its teachings which lie outside the range of a Bible Society's activities, in the hope of producing large results among the people.

Apart, however, from considerations of a general nature, there are particular reasons applicable to the Marathi country and the Marathi Bible, that render a system of exclusive Bible colportage unadvisable now. To begin with, the Marathi Bible contains, and any mere traslation must contain, a vast number of names, allusions, terms and phrases that are absolutely unintelligible to a Hindu; and these "hard words" are so numerous, even in the narrative portions of the Bible, as to make the reading of it exceedingly tedious, and the understanding of it a thing of difficulty. We need not particularize here; let any one select, almost at random, a chapter from one of the Gospels, and see how many consecutive verses can be read without coming upon something or other which absolutely requires explanation before the narrative or the parable or whatever it may be, can be properly understood. Imagine a Hindu—a Brahman if you will, sitting down to a perusal of Matthew's Gospel. The title, in the first place, is absolutely unintelligible to him: "The Gospel "written by Matthew." What is the "Gospel?" "Good news" is what the word means to him; but good news about what? or about

whom? And who was "Matthew?" If he perseveres so far as the first verse, and reads there the name of Jesus Christ, the chances are that he will throw the book away with the contemptuous exclamation "Christi!" Nothing which *he* wants would have that word connected with it. Or if he is too noble to do this, and undertakes to "search the Scriptures," he will be a rare specimen of a Brahman if he gets safely through the first seventeen verses. The Gospel of Mark has a preface which perhaps will not repel the reader, but which certainly will not attract him, and which he certainly will not understand. And Luke and John are even more difficult. The poor man is thus discouraged at the very outset. The fact is, the Gospels were written, in the first instance, for those whose early associations, education and training fitted them for understanding what they contain. But the early associations, education and training of the Hindu reader fit him most admirably for not understanding them. And if such be the case with the Gospels, which are undoubtedly the plainest and simplest portions of the Bible, what shall we say of the Old Testament, and of the remainder of the New?

Now if any among the Hindus were disposed to search diligently in the Word of God for that which they *could* understand, or if they would make the difficulties which the sacred volume contains matter for study and investigation, if, in short, they would approach the Bible with a spirit of reverent and earnest inquiry, then these "things hard to be understood" would not hinder their receiving from it light and spiritual knowledge. But here is just the trouble. Hindus do *not* approach the Bible in any such way. Undoubtedly there have been a few such eager souls;[1] but those whom the colporteur will meet as a general thing are either totally ignorant of the Bible, or if not, they know it only to regard it with a blind and violent hate. In either case they need to be attracted, and not repelled by unknown terms and (to them) barbarous names.

If the Bible Society could in some way condescend sufficiently to the real needs and ignorance of the people as to publish an edition of the Gospels containing, either in the margin, in the shape of foot-notes, or as parenthetical sentences, explanations of these hard places and unknown names, with the text rather in the form of a free and idiomatic paraphrase (at least when necessary for clearness) than as a literal translation; and with such other explanatory matter as would ensure that the narrative of Christ's life should be presented in a form intelligible to the ordinary Hindu reader, it would be, we are sure, a work of great utility. Then the question of Bible

[1] In the *Notes and Intelligence* of the present Number will be found notice of a very interesting case of this kind, which occurred in Eastern Bengal. If they occurred more frequently—or if such cases could not be just as efficiently sought out and treated in the ordinary course of missionary work, as by Bible colporteurs, they would constitute an argument for an exclusive colportage agency for the sale of the Scriptures.

colportage would wear a different aspect from that presented now. Nothing of this sort, however, can be expected from the Bible Society. Fettered by the iron laws of the British and Foreign Bible Society, it can print nothing but the Bible without a word of "note or comment," and it can spend its money in circulating nothing but the bare text of the Bible, unintelligible to the common people though it may be. Whether the people understand it or not is a point wholly beneath the notice of the Society; and any of those means for promoting among its readers an intelligent understanding of the Word which ordinary common sense, not to say Christian sagacity, would suggest, the Society is by its very constitution debarred from employing. The thing is to "circulate "the Scriptures," no matter whether the people understand them or not!

In preparing our Christian books and tracts we say a great deal about the necessity of "adapting" them to the people, both in simplicity of matter and directness of style. But it seems to be a thing of no consequence whether the style of the Bible translation is adapted or not!

We defer until another opportunity any extended criticism of the present Marathi Bible. But for our immediate purpose it is necessary to state that the Marathi Bible now published by the Bombay Bible Society, viewed simply as a piece of Marathi composition, is crowded with such literary defects as to make it totally unsuitable for general use among the non-Christian population. Thus the natural difficulties which the Bible inevitably presents to a Hindu reader are vastly magnified and intensified by the bald, unidiomatic and slavishly literal translation, crowded also with high Sanskrit words, in which the Bible is now available. The revision of the Marathi Bible is a work of pressing importance, to which we trust the Bible Society will ere long give its attention. As it is, taking the Marathi Bible as we have it, we are some times tempted to feel that the Society might just about as well spend its money in circulating among the people Hebrew Bibles and Greek Testaments.

Is it a judicious expenditure of money—we repeat our inquiry in the light of the above considerations—to maintain an expensive colportage agency for the circulation of a book which very few will buy, which fewer still will read, and which not one in a hundred can understand if he does read, especially when other and inexpensive agencies are available for the very same purpose? Can we not look for larger results from efforts of some other kind, and from money spent in some other way?

And before making great exertions to circulate the Bible would it not be wise to assure ourselves that we have a translation of the Bible which people can understand when it is circulated? "The "children of this world are in their generation wiser than the

"children of light." We are confident that if (to make an impossible supposition) the Jesuits had undertaken the work of Bible circulation, they would, in the first place, have produced a version of the Scriptures which in style would have been proof against the severest criticism, and at least so far as the idiom is concerned intelligible to the people for whom it was designed.

While we cannot regard it as a wise expenditure of funds to devote them to the maintenance of an expensive colportage agency for the exclusive sale of the Marathi Scriptures, we would be the last to advocate the utter suspension of all efforts to get the Bible into circulation; and although the present translation seems to be exceedingly unsatisfactory, it is still the only one there is, and until we get a better, nothing remains save to make the best use of the one we have. The Christian population, who have received more or less instruction in mission schools or from the pulpit, can read their Bibles intelligently; and, if as we have said above, any one who is not a Christian will only study the book, especially if he can find some Christian friend to aid him, he will get a great deal from it, though of course not so much as from a better translation. In some parts of the country, also, there are persons still remaining in Hinduism, who have already heard and understood enough about the Bible to enable them to read it with more or less of intelligence. For the benefit of all such efforts to circulate the Bible should be continued. And if such efforts should also result in getting hold of other earnest inquirers into the truths of revelation, so much the better; but as a general thing the ordinary machinery of our missions will be sufficient to bring these cases to light.

Is it not possible to devise some system of joint colportage by means of which the Scriptures can still be circulated, those who wish to obtain copies be furnished with them, and those who are sufficiently well instructed to profit by them induced to purchase,—but which shall yet be free from the objections which we have urged above against the other system of exclusive Bible colportage?

Such a system is not only possible—it is already in existence. We owe its existence, if not to Dr. Murdoch himself, at any rate to the Society which he represents. It is the earnest desire of the Committee of the C. V. E. S. that their colporteurs should sell Bibles. Last year fifteen colporteurs were employed in the Bombay Presidency. Only nine of these sold Scriptures. The sales of the nine amounted to 461 copies, valued at Rupees 61-6-6,—an average of about 51 copies (one copy per week!) to each man. The expense to the Bible Society was nothing, except a certain proportion of the price of the books, which is allowed to swell the colporteurs' gains. These results, it is true, are very small; yet we are sure that this inexpensive agency is capable of being operated much more efficiently than during the year mentioned. And certainly it is better to unite with other Societies that are most willing, and even

anxious to secure joint effort, in maintaining an inexpensive agency, than to spend large sums of money in keeping up a separate agency to cover the same ground. All the principal mission stations in that part of the Presidency where Marathi is spoken are furnished with one or more colporteurs; and if the Secretaries of the Bible Society would, by frequent correspondence with the missionary superintendents of these colporteurs, endeavor to develop more extensively the efficiency of this agency as a means of circulating the Scriptures, we believe that they would find such endeavors successful. Monthly or quarterly reports of sales could be handed without difficulty to the Secretaries, who could, by inspecting them, see for themselves how the work was progressing, where it yielded the best results, and where it should be pressed more vigorously. Perhaps it would be well for the Bible Society to authorize a slight addition to the pay of all the C. V. E. S. colporteurs who sell Bibles, and that addition might be made to vary with the number of Scriptures sold. At present the colporteurs of the C. V. E. S. receive Rs. 5 per month as salary, together with such a percentage on sales as to carry their average total receipts up to nearly Rs. 8 per month. This is small pay. If now the Bible Society were to grant one additional rupee, or perhaps more, in case a colporteur's Scripture sales were satisfactory, it would not only help the colporteurs, but also, if united with a more efficient oversight than now exists on the part of the society, go far to promote the circulation of the Scriptures; besides it would be much cheaper than for the Society to maintain colporteurs of its own.

These colporteurs, it should be remembered, labor in connection with the existing missions, and in districts where, owing to the teaching of Christian preachers, something is known of our religion. It is in just such districts, and on account of that teaching, that we must expect to find the largest, and most intelligent number of Bible readers; and it is therefore within the limits of such districts that Bible colportage should be most vigorously carried on, alongside of and in close connection with the other ordinary agencies for promoting the spread of Christianity. Combined with other methods of Christian labor, Bible colportage is much more likely to produce the results desired, than when used alone; because in the former case the Bibles are more likely to fall into the hands of those who can easily understand and profit by them.

For some reason, however, the system of joint colportage does not, apparently, meet with the favor of the Bible Society. It has been nominally in operation for a little more than a year; yet no effort, so far as we are aware, has been made on the part of the Society to use it efficiently, or even to find out what the results have actually been. Reports are sent constantly by the superintendents of the C. V. E. S. colporteurs to the Secretary of the Bombay branch of the C. V. E. S., and these reports give the number and

value of Scriptures sold as well as of other books; but no official of the Bible Society has ever, that we know of, even so much as asked to see these reports, or to know how the colporteurs succeed in their work, neither has there ever been any attempt made, to our knowledge, to secure increased Scripture sales by the colporteurs. The business was turned over to the C. V. E. S. in 1873, and the thing left, so far as the Bible Society is concerned, to manage itself; or at least its superintendence quietly left to others. If the results during the past year have not been remarkably brilliant, we may perhaps find one cause of it here. If the Bible Society, existing for the purpose of circulating the Scriptures, seems to take so little interest in the thing, who can expect outsiders to do their work for them? We are sure that such a joint superintendence of colporteurs as is above hinted at would be perfectly feasible, and would yield good results.

But for some reason the Bible Society seems to think that a separate colportage agency of its own is desirable. Either the dignity of the Society demands it, or a feeling exists that the Bible is degraded if offered for sale along with other books whose contents are little else than an enforcement and illustration of Biblical truth, or it is held that the people must be made to see, by the separate and independent action of the Bible Society, that the Bible is the one book of authority among Christians,—for vague and sentimental reasons of this sort a distinct system of colportage is asked for, with all its attendant drawbacks and disadvantages. We do not deny that it may be advisable sometimes, or in some places, to employ colporteurs for the sale of Bibles only; if so, that can be done without dropping the joint and less expensive efforts sketched above. But we believe that, if these joint efforts were wholly abandoned, and the old principles of separate Bible colportage re-established, the results would be found, as in the past, unsatisfactory, and ere long would lead again to the discontinuance of the system.

The Society have on several occasions, invited missionaries to undertake tours for the circulation of the Bible, especially in regions not usually visited. We have above pointed out our reasons for believing that, as a general thing, Bible colportage should be carried on in regions where some degree of Christian knowledge exists. But when a missionary and his force of native Christian laborers take hold of the work, and by their preaching and explanations to some extent at least prepare the way for the Bible, the case may be different. And this suggests another form of joint agency, already proposed by the Bible Society, but never, at least to our knowledge, worked with any efficiency, and therefore barren of results. The proposition is that mission agents should undertake the sale of Scriptures, receiving no compensation, but a certain commission on sales. To the success of this system, which might undoubtedly be made quite effective, the earnest co-operation of all missionaries is

essential. If they will impress constantly upon the native laborers under their charge the desirability of efforts to sell the Scriptures, and encourage them to make such efforts, the result would unquestionably be excellent. Perhaps the missionaries have not done quite so much as they might have done in this direction. But it will not do to leave the execution of this agency wholly to the missionaries, and to their spontaneous efforts. A system of frequent reports to the Secretaries of the Society—which, by the way, the Secretaries cannot expect to receive unless they are *asked* for—would enable the Secretaries to see the exact extent to which this method of Bible distribution succeeds, and to stir up the missionaries by way of remembrance whenever a decrease of sales might indicate that such reminders were necessary. We are glad that the Committee are about to issue blank forms for reporting the manner in which grants are disposed of, and we hope that similar means will be taken to ensure the increased efficiency of mission agents as Bible sellers.

The trouble is, both with this, and the joint colportage scheme, that the Committee seemed innocently to think that these plans would both work themselves. Having "after much deliberation" made the rules relating to sales by mission agents, and having consented that the C. V. E. S. colporteurs should be furnished with Bibles for sale, the Committee thought they had done enough, and quietly sat down and folded their hands to see what would happen next. The result was, of course, that *nothing* happened next. Plans like these will not go of themselves, any more than a steam engine will go of itself. They require constant supervision on the part of responsible persons, constant pushing, and a constant infusion of personal energy and enthusiasm, or the results will be, as in the case of the Bible Society, nothing. It would be as sensible for the captain of a P. and O. steamer, to go to sleep, and send all his crew to sleep, as soon as steam had been let into the cylinders of the engine, and expect to find his ship in the dock at London when he woke up, as to make even the best possible rules for Bible circulation, and then to expect results to come of themselves, without further exertion on the part of any body to produce them.

After what we have already said, we need not stop to point out the advantages connected with this plan of sales through mission agents. They travel extensively among the people, and by their preaching and often by their personal instruction would be able to prepare the way for an intelligent perusal of the Bible, or at least of some portion, say a Gospel.

The Bible Society has sometimes discussed the expediency of employing "preaching colporteurs." We doubt whether, as a rule, such men should be employed; so long as missions furnished each with a staff of preachers are in the field, it would be better to

co-operate with them in some such way as the present rules of the Society contemplate, than to establish what would be virtually an independent mission in the same districts, supported by a Society whose office it is to print and circulate Bibles. Moreover, would it be exactly consistent for the Bible Society to pay men to go about preaching and explaining the Bible by word of mouth, while it cannot, according to its rules, spend a single farthing in *printing* the smallest, the most inoffensive and most necessary explanation of any dark passage, rendered tenfold darker by a poor translation ?

In conclusion we beg to gather up in a concise form the substance of the suggestions now presented :—

1. Under the present circumstances it may be doubted whether a separate colportage agency for the exclusive sale of Bibles is expedient. Perhaps a few colporteurs might be profitably employed, especially in the large cities, where sales of English Scriptures would help to sustain the agency.

2. Vigorous co-operation with the C. V. E. S. and a vigorous prosecution of the plan already made for sales through mission agents, might be expected to yield gratifying results, at a comparatively small expense to the Society.

3. A thorough revision of the present Marathi Bible is most urgently needed, in order to render the sacred volume more intelligible, not to say attractive, to the non-Christian people of the Western Presidency. This, as much as anything else, would tend to relieve the difficulties respecting colportage under which the Bombay Auxiliary Bible Society now labors.

Art. VII.—NOTES AND INTELLIGENCE.

A KIND correspondent in Northern India has sent us a statement regarding the work carried on by his own Mission (the American Methodist Mission of Oude and Rohilcund) among certain classes of the population, who have been, to a considerable extent, impressed by the preaching of the Gospel. He does this with the hope that a knowledge of the methods and principles of labor which have proved themselves efficient in those provinces, would, if known and tried elsewhere, be crowned with a similar success. We fully agree with him that it is exceedingly desirable to discuss freely the various plans and methods of different missions; and we therefore willingly make room for his narrative here, presenting it in nearly his own words.

The Methodist Mission in Northern India has several times, during the past few years, been referred to in various publications as having been successful. A careful observer of the work of this Mission from its commencement will notice some peculiarities which seem greatly to account for this success. When the mission was re-established after the mutiny, Lucknow, Bareilly, and Moradabad were the stations first occupied in the plains. Very soon after the missionary arrived in Moradabad a few persons presented themselves as inquirers. They said that they had heard a little of Christianity and were anxious to learn more. They also stated that they represented a large class of people in the Zillah of Moradabad, and that if they themselves became Christians doubtless many more would follow. The missionary soon visited their vicinity about twenty miles from Moradabad city, and found that the people had been talking over the matter of the new religion, and many were willing to be Christians.

The missionary found the people to be a low caste of *Sikhs*, who, according to their own account, had left the Panjab a few generations back along with some high caste Sikhs known as *Jats*. They were all, as also were the Jats, followers of Nanak, but these had very little attachment to their religion and had no caste prejudices. They were watchmen and cloth makers in the villages, and a few were also cultivators. They were known as a lawless class and were often engaged in thieving expeditions. This manner of life kept many of them from being permanent residents in any particular village, but those not watchmen frequently changed their place of residence according to their prospects for work, or to avoid difficulties on account of suspicious conduct. Hence more than from two to five families were seldom found in a village, while usually one family only, perhaps, including, however, one or two grown up sons, was found in each village.

When the missionaries visited these people, many came from various villages to hear them and to express their willingness to become Christians. They of course knew very little of the new religion, but had the impression that their condition would be in some way bettered by the change. By some means, either through the imprudence of their first

teachers, or from the well known custom of Muhammadans aiding their converts, they got the idea of worldly gain very largely mixed up with this change, and hence no doubt many more were ready to ask that their names be added to the list of inquirers.

A very few of the most intelligent and sincere were at first baptized, and arrangements made for instructing the others. Many of the unsettled ones went to Moradabad and Bareilly, where they secured work near the Mission either as servants or as coolies on buildings, and were thus placed under good instruction. The scattered condition of the people made the work of teaching difficult, and hence the superintendent of the Mission arranged a Christian colony scheme, designing to remove and resettle them together. This scheme failed, as have all other schemes for a change of residence and condition, which is no doubt providential.

Those who first left their villages, and those who have occasionally left since, are still doing service in the large stations, or are residing at the Christian village of Panahpur as cultivators. There are also scattered throughout the Mission preachers, catechists, colporteurs and teachers, yet most of the people are still in their own villages, supporting themselves with no aid from the missionaries, and are said to be really better off than are those who have been settled in the Christian village at so great trouble and expense. The work among them has thus gradually gone forward until most of the class call themselves Christians, and perhaps two-thirds of them have been baptized. Three years ago a very large majority of all the Christians in all the stations in Rohilcund were from this class, and even the people in the Christian village though more than one hundred miles from their vicinity, were nearly all from the same class. An occasional isolated conversion had taken place from other castes, and from among the Muhammadans, and the two orphanages have furnished some members, yet doubtless eight-tenths of all the Christians in this Mission were from this class in 1871. They are living in over one hundred villages, and their work is divided into eight circuits, each under a pastor, and all under an ordained preacher of the same class as are the people. These pastors have an average of 15 villages each, and receive a salary of about Rupees 10 per month, and the ordained preacher in charge of all receives Rupees 35 per month. The rule among the people is to pay towards the support of their pastors as much, at least, as they expended on religion before their conversion. The idea which became prevalent in the beginning that they were to *receive* and not to *give*, and the different attempts which have been made to better their temporal condition, have greatly hindered in this work of giving for the support of their pastors, yet at present they are doing much better than formerly.

Another class of people, also of low caste, in the Budaon Zillah, has been yielding much fruit during the past three years. At first two persons became Christians, who were educated and employed to labor among their own people. Gradually others were instructed, became interested and confessed Christ, until now there seems a spirit of sincere inquiry among the entire class and baptisms are frequent, although care is exercised not to baptize any one until signs of a new life are shown. The work among this last class is also of late succeeding in

other zillahs of Rohilcund, mostly through the labors of those converted in Budaon, so that the prospect is that the Christians from this class may soon outnumber those from the Sikhs.

There is yet another class which is very favorably disposed to Christianity, especially in the Moradabad Zillah. A few of them have been converted, among whom were two of their priests, who were much respected. These men both became very successful preachers and have done a great preparatory work among their people. Many of the children are learning to read, and regularly attend the Sunday schools, learning like Christian children, singing our hymns, kneeling in prayer, and receiving all that is taught them without reserve; and this with the full consent of their fathers, some of whom quite regularly attend the meetings themselves. Especial efforts are everywhere throughout the Zillah made for this class, and the laborers believe that the indications are that the work will not stop with the few who have been already converted. This is a very large class and includes shoe-makers, farmers, cloth-makers and day laborers.

From the above it will be seen that the success of this Mission is owing to the fact of the missionaries having been able to make a break into some caste, and then working on within that caste from family to family, enlarging their circle of influence with every new family brought in, until Christianity becomes a power among all the people of that class. All the laborers endeavor, while they work in a general way for all, to find some community for which they can work especially, and with whom they can hold regular services until some family or families become Christian. Then these Christians are set to work to draw in their friends or relatives, and the work is thus pushed forward where it has commenced, or in any other village where relatives of these converts may be found who are ready to learn.

Among most classes there are usually some peculiar customs which especially hinder the work of God. Among the low classes mentioned above, the great hindrance is the marriage question. They have always married their children when from five to ten years of age; probably on account of the scarcity of girls caused, perhaps, from their having been disposed of to other people—the girls have always been sold—at least the father of the boy has to pay a sum of money to the father of the girl. When they become Christians these customs, of course, have to be discontinued. This is a great trial, and many a convert not able to bear the disgrace of having a daughter growing up unmarried, or not being able to withstand the temptation of a good price offered for his girl, gives her to a heathen, and has her married according to the heathen custom.

These temptations are the same in both the classes among whom the work has most widely spread, and in both cases they lead to the same results, although the converts of the different zillahs know nothing of each other's failings in this respect. More persons probably have been cut off, or have fallen back for this cause than for all other causes combined; and this may, to a great extent, account for the difference between the number of adults which have been baptized and communicants reported at present. It has seemed at times as though this desire to keep up this old custom of marrying their children in childhood would sweep the whole class back into heathenism. Every year, however, makes the Chris-

tian side stronger, and this hindrance will gradually disappear. The education of the children will aid in this, and the leaders are all becoming more and more established in the truth. Extra meetings are held every year at accessible points to confirm and establish the Christians, and to lead others to Christ.

THE interest excited both in India and England in the condition of the poorer Europeans and Eurasians by the publication of Archdeacon Baly's pamphlet is likely to be useful in turning the attention of Government to these classes, both in regard to their educational wants and social condition. Although the Archdeacon's enquiries extended chiefly to the Bengal Presidency, yet, as we stated on a previous occasion, the subject is receiving attention in both the Madras and Bombay Presidencies. Committees have been formed both in Madras and Bombay, and circulars have been issued with a view to collecting information regarding the condition of Europeans and Eurasians upon which a memorial to Government may hereafter be based. In regard to the educational question as it affects Bengal, the information already available is, on the whole, so full that it may not be thought advisable to prosecute further enquiries by private individuals, especially as it is known that the Government has directed the managers of schools to give additional information, and to state their views on some points connected with education, with the view evidently of taking some legislative action.

A careful review of the Educational statistics of Bengal, so far as they are available, may enable our readers to form a judgment as to the actual provision made for supplying the educational wants of Europeans and Eurasians in that part of India. Our figures are taken from the latest available reports of the several schools; we have also had the advantage of reading the report of Mr. Lawrence, but as it is not a report for public use as yet, we shall only give general statements when availing ourselves of its figures. We also write from personal acquaintance with many of the details given below.

There are 36 schools or colleges for Europeans and Eurasians in the province of Bengal. Of these 25 are supported by Endowments, Committees, the Diocesan Board of the Church of England, the Roman Catholic Church, or other public bodies. 11 are private schools, with the exception of one or two small "venture" schools outside Calcutta, and one school supported by the Church of England, (St. Paul's, Darjiling); all of these schools are in the city of Calcutta, or neighborhood. Excluding 11 private schools, and confining our attention to public schools only, we find that of these, 10 may be regarded as promoted in the interests of the upper or respectable middle classes, viz., St. Paul's, La Martiniere (Boys' and Girls,' 2), Doveton College (Boys' and Girls,' 2), St. Xavier's College, Loretto Schools (2), Calcutta Boys' school, and Calcutta Girls' school. The number attending these schools in 1872 was 1,452. Of this number 825 were day scholars (616 males, 209 females), and 627 were boarders (384 males, 243 females). Of the 10 schools, two belong to the Church of England, (St. Paul's School, Darjiling, and the Calcutta Boys' School); three to the Roman Catholic Church (St. Xavier's College and the two Loretto Schools); the two La Martiniere Schools may

be called "Christian," though the Armenians and Roman Catholics have virtually retired, leaving the schools to be managed by persons belonging to the Church of England and Scotch Church; and three schools may be called "unsectarian," viz., the two Doveton Schools, and the Calcutta Girls' School.

There are 15 schools attended by the poor classes and orphans. The number of scholars in these is 1,821, of which 1,095 (649 males, 446 females) are day scholars, and 726 (351 males, 375 females) are boarders. Of the 15 schools, six are managed in connection with the Church of England, viz., the European Orphan Asylum, Free School, St. Stephen's Schools (2), Hasting's, and St. Thomas' Schools (2), Howrah; 8 in connection with the Roman Catholic Church,—St. Xavier's Cathedral School, St. Xavier's Pay Schools (3), Loretto Orphanage, and Loretto Day schools (2), St. Chrysostom's School; and one school is "unsectarian," the Benevolent Institution.

The funds available for supporting the ten schools for the better classes beforementioned were obtained from the following sources in 1872, excluding balances in favor of treasurer carried over from former years:—Endowments, Rs. 73,867; Government grants, Rs. 12,218; Fees, Rs. 196,986; and private sources, Rs. 10,992; in all, Rs. 294,063. The funds for the 15 "lower" schools were obtained from,—Endowments, Rs. 26,739; Government grants, Rs. 25,609; Fees, Rs. 19,521; and "private sources," Rs. 57,666, in all, Rs. 129,535. Taking the two classes of schools together, "upper" and "lower" we find there were obtained for both from endowments, Rs. 100,606; Government grants, Rs. 37,827; fees, Rs. 216,507; and from "private sources," Rs. 68,658; total sum raised for the 25 schools, Rs. 423,598.

The total number of scholars attending European and Eurasian schools in 1872 was 3,722, of which 1,452 belonged to the "upper" and 1,821 to the "lower" schools, and 449 attended private schools.

According to the late census returns the number of Europeans in Bengal was 14,443, and of Eurasians 18,419, in all 32,862. As most of the children of these classes who receive an English education attend schools in Calcutta either as day scholars or boarders, it is evident that we must take the total number of Europeans and Eurasians in Bengal, as supplying the pupils for the schools in Calcutta. But we have to make some deductions from the grand total in order to arrive at anything like an approximate percentage of pupils to population. From the total of 18,419 Eurasians—or "mixed races," as they are called in the census report—we must deduct 5,538, "Feringhees" in the district of Dacca, as this class do not, except in rare cases, aspire to an English education such as is furnished in the schools above given. This would leave 12,781 as the number of Eurasians, which, added to the 14,443 Europeans, would make a total of 27,224 of both classes residing in Bengal. Other deductions are necessary, but it is not easy or indeed possible to make them. For instance, most of the Europeans send their children to Europe for education, and only the poorer class allow them to remain in India. Further, owing to various circumstances, there is a larger proportion of unmarried men amongst Europeans in Bengal than in Europe, so that on this account only the number of pupils attending school would bear a higher proportion to the population than in most

European countries. But, taking the grand total of Europeans and Eurasians in Bengal at 27,224 and pupils belonging to these classes at 3,722, the proportion of pupils to population is about 14·6 per cent.

As compared with European countries we take this to be a very high percentage.[1] And it is borne out by recent investigations regarding the condition of Europeans and Eurasians in Calcutta with regard to education. The chaplains recently made a house to house visitation with the view of ascertaining the number of non-school going children, and the number of such was found to be very small. In the old Church district, the poorest in the city, there were only some 80 children not attending school; and for these, there is ample educational provision in the Benevolent Institution (situated in that district), in which education is given free, if the parents cared to avail themselves of it. Any one acquainted with the Eurasian population in Calcutta must be struck with the fact that as a class they are very well educated, if we compare them with persons occupying the same social positions in Europe or America. Even the poorest are able to read and write.

But even granting that there may be a deficiency in the provision for education, there are already ample means for supplying it by a reform in the La Martiniere Schools, and probably also (though we cannot speak on this point with full knowledge) in the Free School. The managers and masters of the La Martiniere Schools have yielded to the tendency characteristic of all such foundations; they have sought to make the schools high class, notwithstanding the express design of the founder to provide such an education as would be useful to the respectable middle and poor classes. In Calcutta, there are children attending La Martiniere whose parents receive incomes of Rs. 500 to Rs. 600 per month, a class certainly never intended to benefit by the foundation of General Martin. In Lucknow, we believe, the same state of things exists. The fault is chiefly the masters,' who naturally desire to raise the standing of the schools, and are not contented with providing an ordinary education for the poor. If such institutions are to fulfil the objects of their founders and promoters, the management must be constantly supervised, for the ambition of the masters to raise the standard of education, as a rule, only means that educational benefits intended for the poor are gradually monopolized by the rich. A master will naturally take more pains with a boy who intends to enter the University, than with a poor boy who can remain only a few years at school. If the La Martiniere Schools were reformed, so as to exclude the children of parents able to pay for their education and admit only those to whom educational fees are a pressing burden; if the large balances which are year by year carried over were to be utilized; and, further, if a little less ambitious style of management were aimed at, we believe that there are ample funds in the hands of the manager to supply all educational deficiencies not only of the poorer classes in Calcutta, but also of children residing in the mofussil districts of Bengal.

It is for this latter class that provision really requires to be made. There are many parents, such as railway servants, etc., who live beyond

[1] In Great Britain the proportion of pupils in "Primary Schools" only to the population is 6⅛ per cent. In Prussia the pupils in "Elementary Schools" constitute over 12 per cent. of the population.

reach of a school, and who cannot afford to send their children as boarders to hill schools or to Calcutta. If by a reform of existing schools, and a Government grant, a school were established for children from the mofussil districts in which board and education would be furnished at a low rate, and in very needy cases, free, we believe that, so far as Bengal is concerned, all reasonable complaints would cease. We trust the scheme contemplated by Government to meet existing educational wants will take some such form as we have indicated.

We dismiss this important subject for the present with the above note; but we hope at another time to resume its discussion in a more extended article.

It will be remembered that some months ago a proposal was made by the Calcutta Missionary Conference to invite the missionary societies to send out some minister of eminence to India with the view of visiting the chief centres of missionary operations. It was hoped that by preaching in the pulpits of the several churches, good might be done, as was the result of Dr. McLeod's visit some years ago, and that the visitor might receive such impressions regarding mission work as would be serviceable to the great missionary cause at home. The several missionary boards expressed sympathy with the proposal, but nothing was done by them, so far as we are aware, to carry it out.

The Anglo-Indian Union has taken up the matter, however, and although what they have done is not exactly what the Conference intended, yet we believe much good will be the result of their action. They have sent out the Rev. A. N. Somerville of Glasgow, a minister of the Free Church of Scotland, to visit the chief towns in India, and also the mofussil stations where Europeans may be located. Mr. Somerville has taken a large and active part in the great and good work in Scotland under Mr. Moody of Chicago. He has come to India desiring to engage in work similar to that which he and others have been doing in Scotland and Ireland, and which has been so wonderfully successful.

The Christian ministers and missionaries in Calcutta, and devout people generally, gave Mr. Somerville a cordial welcome; and co-operated with him in the most friendly and brotherly spirit. They had arranged to have a series of Christian conferences about the time Mr. Somerville was expected to arrive. These were held on the mornings of Monday, Tuesday, and Wednesday, the 30th of November and 1st and 2nd of December in the Union Chapel; and were very well attended. The first day's conference was on the subject of "Life in Christ," and was introduced by the Rev. M. Goldsmith of the Church Misssionary Society. On the second day, Dr. Coates, Sanitary Commissioner of Bengal, introduced the subject of "Life for Christ" and on the third papers were read by Messrs. E. A. Andrews and C. Longhurst respectively on the subjects, "The Conversion and Christian training of the young," and "How to make the Sunday Class interesting." Although these were the first conferences of the kind held in Calcutta, yet the friends present entered into the exercises as promptly and readily as if they had been familiar with such gatherings. The speaker introducing the subject was allowed fifteen minutes to do so, and other speakers were allowed five minutes each.

The interest never flagged, and we believe all those who attended the meetings expressed great satisfaction with them, and a wish for similar friendly meetings on some future occasion.

On the evening of each of the abovementioned days, an evangelistic service was arranged to be held in the Free Church, and Mr. Somerville was expected to arrive in time to take charge of this part of the work. He arrived on Monday, November 30th, just a few hours before the evening meeting in the Free Church—at that meeting Rev. Dr. Thoburn and Rev. Mr. Richards spoke a few words of cordial greeting to him in name of the Christian people,—and the Reverend gentleman then gave a short and stirring address, in which he explained his object in coming to India. He said he came as the representative of no denomination, but to work freely and cordially with all evangelical Christians and ministers; and his one desire was to be useful, in God's hands, in directing souls to the Saviour.

The meeting on Monday was followed by similar meetings on every night of the week, except Saturday, and on each occasion the large building of the Free Church was crowded by attentive and deeply interested audiences. Daily prayer meetings were also held in the Scotch Kirk, which were well attended. On Sunday morning Mr. Somerville addressed about 200 young men, whom he had specially invited to meet him in the Free Church; in the forenoon he preached in Union Chapel, and in the evening addressed a meeting of Bengali students in the General Assembly's Institution. Meetings were arranged to be held for a week in the Scotch Kirk; services were also held in other places of worship in the city. Morning Bible lectures, special meetings for inquirers, and for children, also engaged Mr. Somerville's attention while in Calcutta.

The interest excited in connection with Mr. Somerville's visit has been very great, and there is a general expectation on the part of Christian people that the Divine blessing will be given in great fullness in connection with his visit and his labors throughout the land. Although now nearly forty years in the ministry, Mr. Somerville has all the life and energy of youth, and his fatherly smile and winning manner, as well as the earnestness and force of his appeals, give him great power over an audience. His labors among young men have been strikingly successful in his own country, and the fact that on a Sunday morning as many as 200 of that class, many of whom probably seldom attended church, came to meet him, is a hopeful sign, and gives great promise of successful labor among young people in India. Mr. Somerville spent about a month in Calcutta, and then visited Allahabad, on his way to North India and Bombay; he will afterwards visit Madras and other parts of India on his important mission.

In connection with the recent and still continuing religious interest in Calcutta, it is interesting to notice that Rev. J. M. Thoburn, of the American Methodist Mission in that city, has taken the Corinthian Theatre, a building newly fitted up in Calcutta, for Sunday evenings during the coming few months. His opening service was held on the evening of Sunday, Dec. 7th; the theatre was filled by an audience of from a thousand to twelve hundred, and the utmost decorum and serious-

ness prevailed, while Mr. Thoburn preached a very impressive discourse. His labors in Calcutta have been most successful, and we have no doubt that the earnest work of himself and fellow-workers has been the means not only of gathering to the Saviour many who knew Him not before, but has, by the divine blessing, quickened the other churches in the city. We cordially wish success to his great work.

The religious movement just alluded to, which began in Calcutta last June, has been going on quietly in several of the churches ever since. Many conversions are reported in connection with the Lall Bazar Baptist Church (Rev. J. Robinson's), Rev. Mr. Williams' (Baptist) Church, in the Union Chapel (Congregational—Rev. J. Ross, pastor) and in the two Methodist churches. Special services have been held by all these churches, some of them in the open air. On two occasions twenty-eight persons were baptized in one of the Baptist churches, and in the other sixteen were baptized on one occasion. In all these churches the work has been quiet, and no special attempts have been made to give publicity to the services. Had this been done, we believe that, the results of the Divine blessing being given to quiet and earnest labor, it would show that there has been a great and encouraging revival of religion in Calcutta, as great, in proportion to the nominal Christian population as the work in many cities in Great Britian and America about which we have heard more.

One of the missionaries of the London Missionary Society while on a preaching tour in Eastern Bengal, came upon a community of people who, all unknown to any outside their own village, have been under Christian teaching. The story is an interesting one, and most encouraging to those who promote the circulation of the Divine Word. It appears that some years ago a Brahman pandit obtained a copy of the Bible, and the Church of England Prayer-book which he diligently read and studied in private. After a time he began to speak to his friends of the wonderful things contained in the Scriptures. By-and-bye, he began to read and expound portions of the Bible to the people, and when our informant visited the villlage he found that some forty people had been in the habit of statedly meeting for prayer and reading of the Scriptures for some years. The Brahman, we believe, has written to a native pastor near Calcutta inviting him to come and visit them, and stating his own and the people's willingness to profess themselves Christians.

The annual meetings of the Baptist Missionary Conference were held from the 18th to the 25th of November last. The proceedings were for the most part in private. The Rev. Mr. Allen of Dacca preached the opening sermon. The same gentleman also read a paper upon the question of Ecclesiastical Establishments in India, which proved to be the beginning of a movement finally resulting in the formation of the "Indian "Dis-establishment Society."

The discussion which followed the reading of the paper—as we are informed by the daily press reports—indicated the strong and unanimous opinion of the Conference that the time had come for public action on the

part of all those opposed to the existence of the present Government establishments of religion in India. With the view of securing the co-operation of all holding liberation sentiments, a meeting was called by circular, and held in the Union Chapel Hall on the 23rd of November.

At this meeting gentlemen were present from the Baptist, Congregational, Scotch Free, Wesleyan and American Methodist churches, both Europeans and natives. After considerable discussion, the sense of the meeting was expressed in the following resolution, which was unanimously carried :—"That it is desirable that efforts should be made to "put an end to the present ecclesiastical establishment of the Govern-"ment of India." A Provisional Committee, consisting of a minister and layman from each denomination represented at the meeting, was appointed to consider what course of action to adopt, and the meeting then broke up. The result of the deliberations of this Provisional Committee was that the Indian Dis-establishment Society came into existence. The objects of this Society are set forth as follows :—

"1. The abolition of all laws, regulations, and usages, which may inflict disability or confer privilege, on ecclesiastical grounds, on any subject of the Empire.

"2. The discontinuance by the Government of India of all payments from the public funds for ecclesiastical purposes."

The Society proposes to pursue its objects without reference to sectarian or party distinctions; and is not to be held responsible for any acts or opinions of its friends or advocates not performed or expressed with its authority or sanction.

It seeks to attain its objects in the following ways :—

"By collecting and diffusing information illustrative of the tendency and results of supporting Ecclesiastical Establishments by the public funds.

"By making use of the press, holding public meetings, and delivering lectures on all questions within the scope of the aims of the Society.

"By organizing the friends of the Society in such a manner as will best enable them to exert their combined influence on the public mind, and on the Legislature.

The annual payment of one rupee constitutes those who sympathize with the objects of the Society members. The head-quarters of the Society are at Calcutta, and the Executive Committee must be composed of members either resident in, or within easy distance of that city, but branch societies may be formed in any city of India where a sufficient number of members reside.

The Society proposes to hold an annual meeting, and the Executive Committee are to meet quarterly, or oftener if necessary.

At the meeting held in Calcutta to promote the Anti-State Church movement above mentioned, the Rev. Mr. McKenna, Baptist missionary at Barisal, made the following extraordinary statement regarding the doings of the S. P. G: It appears that the Barisal Mission is the most successful rural mission in Bengal, the Christians numbering about 4,000. Many years ago a native preacher belonging to the Baptist Society there was dismissed from his office for misconduct. He started work on his own account, and thenceforth made it an object in his life to injure the Baptist Mission. Only recently he gave utterance to the expression, "thank "God, that my little property has enabled me to fight the Baptist Mis-

" sion so long!" Some few years ago Dr. Milman, Bishop of Calcutta, thought proper to ordain this man as a deacon of the Church of England, although his predecessors, Drs. Wilson and Cotton, would have nothing to do with him. After his ordination he received support from the S. P. G. Committee in Calcutta. Last March, however, it seemed good to that Committee to make an effort to assume formal charge of what they called the "Church of England Mission in Backergunge," that is, really of the converts that had been decoyed away from the Baptist Mission, for to this end has the "deacon" preacher been laboring all along. The S. P. G. Committee sent up the Rev. Mr. Dunn to take charge of the so-called Mission. His Committee expected that he would be supported by the usual Government grant of Rs. 100 per month for preaching to the English residents, in addition to fifty rupees expected from the residents. He came, and after investigating the affairs of the Mission during three months, he reported strongly against his Society taking up Barisal at all, and described the so-called Church of England work there as little to the credit of those who had a finger in it. On his report being received and discussed, the S. P. G. Committee decided to withdraw from Backergunge. And now comes the strange part of the business. Bishop Milman's *protegè*, the "deacon," paid a visit to Calcutta, and on his return made a public statement that the Bishop had told him "to go on with " his work, just as if nothing had happened!" That is to say, Dr. Milman as Chairman of the S. P. G. Committee, declares that the mission to Backergunge is to be withdrawn, and Dr. Milman as Bishop of Calcutta, orders and advises the deacon preacher to ignore this decision, and to encourage him in this strange course gives him a subsidy! And so the quondam Baptist preacher, discarded by the S. P. G., is supported by the advise and money of its Chairman in his work of "fighting the Baptist " Mission!"

A RATHER important correspondence has recently taken place in one of the Calcutta papers between the Rev. Mr. Winter, of the S. P. G. Mission, and the Rev. Mr. Smith, Baptist Mission, both of Delhi, on missionary proselytizing. Mr. Winter endeavors to defend himself from the charge of seeking to make proselytes of converts of the Baptist Mission, and declares that Mr. Smith has made incorrect statements, and even has proselytized himself among S. P. G. converts. Mr. Smith has made counter statements. This is not the place to express an opinion on the charges and counter charges that have been made in the correspondence; especially as the close of it left the whole matter unsettled. We hear that Mr. Smith intends to publish a full account of the dealings of the S. P. G. agents in Delhi, and a correspondence that took place between himself and Mr. Winter on the subject of proselytizing. All we shall now say is, that in view of the repeated complaints and charges that have been made, not only in Delhi but in many other parts of India, regarding the proselytizing tactics of the S. P. G., and the way in which they ignore the work of other missions, it would be well for them to give such a defence of themselves as would serve to clear their reputation as honorable Christian workers, and establish the confidence of the general Christian public in their missionary plans and operations.

It has long been the practice of the American Marathi mission, in the Western Presidency, to hold annual meetings partly for the transaction of business connected with the affairs of the Mission, and partly for the sake of the native Christians connected with the churches, now twenty-two in number, that have been organized by it. These annual gatherings are held at Ahmadnagar; there the largest church of all connected with the Mission exists, the training schools supported by the Mission and the C. V. E. S. which co-operates with it are situated here, and in the district of which Ahmadnagar is the centre, are found the larger part of the native Christian population, and almost all the churches. The time of meeting is usually the month of October, just after the annual rains, and before the condition of the country is such as to allow cold season preaching tours to be undertaken with safety to health.

Accordingly here assemble the missionaries and their families, unless detained by sickness or other untoward circumstances; the native pastors, from the outlying village churches, and often from the more distant churches at Sholapur, Satara and Bombay; catechists and teachers from villages even more widely scattered; and the native Christians, whose connection with the Mission only consists in the fact that they were converted through its instrumentality, and that the Mission still supplements the offerings of their poverty by grants towards their pastors' salaries. The hospitality of the resident missionaries at Ahmadnagar is taxed to care for the missionaries from other stations; that of the native Christians to provide lodging places for their brethren and friends from without. At first the missionaries and the native brethren hold meetings separately. The one, in English, to take over the plans and arrangements for the coming year, to discuss sometimes a practical subject connected with mission work or Christian experience, and sometimes a theoretical point of Christian doctrine, to criticise each other in the use of the Marathi language, to listen to an English sermon by some one appointed for the purpose, or to hold a meeting for prayer and praise, or for social intercourse and enjoyment. The native brethren, on the other hand, hold their meetings in the vernacular; there is an organization with which many of the churches are connected, and to which each church thus connected sends a representative consisting of pastor and lay delegate, known as the "Aikya" or Union; and while the missionaries are holding their meetings in one room, the members of the Union will be busy with their discussions in another. A half day now and then is taken for the examination of the schools. The C. V. E. S. maintains a very excellent training school, (wholly in the vernacular, we regret to say) at Ahmadnagar, to which the most promising boys from the common schools of the Mission—and occasionally from other missions—are sent to learn the art of teaching. After passing through two or three years of training here, the boys emerge as young men, well qualified to take charge of the elementary schools maintained by the Mission throughout the district. Besides this school, there are mission schools for the younger boys, and a large school for girls containing at present a hundred pupils (the largest girls' school, by the way, supported by the American Board in any mission); the examinations of all these excite much interest.

The days pass on, and the business is nearly finished; and now come the great days of the feast. All assemble in the large church building,

which has been twice enlarged, once in 1860, and again in 1873; it is now capable of seating comfortably five or six hundred persons; but on occasions of extraordinary interest a thousand will crowd in. The public sessions during the annual meetings are attended by audiences probably of four or five hundred. One of the native pastors occupies the chair; and the whole proceedings are under the control of a committee appointed by the native brethren. It is usually so arranged that these sessions begin on Thursday morning; two are held on that day, two on Friday, one on Saturday forenoon, and the usual services on the Sabbath, terminating with the Lord's Supper, close the series. The committee of arrangements usually select some general subject for consideration, different phases of which are treated of in short speeches by different persons. A schedule of these secondary subjects, printed in Marathi, is circulated, and those who wish to speak indicate their preference as to subject to the president, who has thus a complete programme before him. Last year the general subject was "Christ a perfect Saviour," one most rich in suggestion; in 1873 it was of a practical nature—"What steps shall we take "to promote a revival of religion?" At these meetings all stand on a level. There is no missionary supervision. The missionaries, of course, speak, if they feel disposed to do so, just as any of the pastors or catechists or other brethren do; and thus they occupy the same position as the other Christians; distinctions of race are quite successfully ignored. It is pleasant to notice, in the addresses of many of the pastors and others, the evident tokens, from year to year, of growth in manliness and vigor of thought, in understanding of Biblical truth, and of Christian grace. These men, for the most part, have few opportunities of intellectual improvement. They have very few books, and few advantages. Yet the evidence that many of them are thinking and growing Christian men, is easily seen at these annual meetings.

The session held on the Saturday morning is usually taken up with miscellaneous addresses; towards the close opportunity is given for any who wish to make offerings to benevolent purposes, to do so. Then ensues a sight worth seeing. One by one the givers come forward; some bring a handful of pice; some lay upon the table silver coins, a two or four anna piece—sometimes even a rupee. An old man totters up leaning on his staff; a poor woman in rags, and bearing a puny infant on her hip, drops, it may be, a few cowries on the table. Here comes a boy with a few annas got by selling the eggs of a certain hen, which he had set apart for the purpose. Little children come toddling up each with his pice, which having deposited, they go running back, regardless of the proprieties of the place; here comes some one with an earring, or a finger ring; here is a bundle of fancy worsted caps worked by the girls in the school. A note is laid on the table, which the chairman reads; it announces that some brother or sister has brought a horse, or a cow, or a cart, or a load of wood, and deposited it at the door, to be sold for what it will bring, and thus to swell the offerings. There is almost always some touching story of self-denial, perhaps of sorrow, connected with some of these gifts; in many cases they are given out of deep poverty, but they are brought willingly. These gifts are over and above the regular tithes which many of the people pay for the support of their pastors, and are given, we imagine, with more enthusiasm than

the tithes, the system of which involves, we fear, rather more Old Testament legality than is exactly consistent with the present New Testament dispensation of grace. Sometimes the offerings collected on this occasion amount in value to more than a hundred rupees.

But the most interesting scene of all is witnessed at the close of the Sunday, when all partake together of the Sacrament of the Lord's Supper. The church, which perhaps has shewn here and there an empty seat during the week day sessions, is now crowded ; every bench is occupied. The communicants will number four or five hundred. Often the doors will be filled by a crowd of Hindus and others gazing quietly at the scene. The bread and wine are administered by one of the missionaries and one of the native pastors, and distributed to the quiet throng of communicants by young men appointed for the purpose. Such a scene is always impressive; but it is rendered doubly so by its surroundings and associations in a place like Ahmadnagar. To see this most sacred rite of Christianity, solemnly and reverently celebrated by a large company of those whose fathers and mothers were idolaters ; most of whom were once themselves idolaters, to see those who, until lately, have been held asunder by the most rigid of caste rules now partaking in company of the sacred elements,—is to behold, and to be impressed in a new degree by the power of that Gospel which we preach, and whose ultimate triumph in this land is only prefigured by scenes like these. On the seats before us are representatives of the faiths of Zoroaster and Muhammad. A Brahman of the Brahmans sits next to some brother formerly of low estate, once an outcaste from society. The pastor who is now invoking a blessing on the cup, was once perhaps a cooly, earning a precarious subsistence by carrying loads upon his head; among those before him all classes and castes are represented, but all class distinctions are forgotten, all caste lines ignored. The middle wall of partition is down, the former enmity is slain. That enterprise can hardly be called "a failure" which yields results like these, causes Brahmans and pariahs to eat and drink together, and sinks all former differences in the unity of Christian love.

When, as is often the case, a special degree of religious interest has been produced by the meetings, they are frequently continued, though with a diminished attendance, into the next week ; and often the result is that conversions occur in connection with them. But otherwise they close with the Sacrament on the afternoon of Sunday.

During the days of the session missionary work is not forgotten. On Saturday afternoon the whole company of the preachers scatter by twos throughout the city, and address the audiences that gather in the streets to hear them. On almost every evening the large church is opened for preaching of a style which has of late become very prominent in this Mission. We refer to the Christian *Kirttan*, a description of which we have given in a previous number.[1] So many of these musical performances have been given at Ahmadnagar, that the people of the place have come to regard them with great interest; and whenever a *kirttan* is announced, the church is always full to overflowing. Not only the Christians, but Hindus and Musalmans, crowd in at every door, occupy all the sitting room, all the standing

[1] See the *Indian Evangelical Review*, Vol. I., p. 500.

room, perch in the windows, and fill up the doors so that ingress and egress are alike well nigh impossible. For two, or two and a half hours music and preaching will continue, and the attention is usually maintained throughout. In 1872, a Brahman, the brother of one of the pastors, attended a *kirtan* on Saturday evening. His attention was attracted by a story narrated by his brother in the course of the preaching; the next day he was in the Church weeping over his sins; on the next day he was baptized and received to Church fellowship, and has maintained ever since a correct and exemplary Christian course. Sometimes other meetings will be held; we have seen a good sized audience, composed very largely of Hindus and in good part of Brahmans, listen for an hour or more to the relation of Christian experience by one and another of the preachers. Usually also one or two English lectures are given, often in the Government High School building, to which many educated Hindus come.

"Iron sharpeneth iron; so a man sharpeneth the countenance of "his friend." Solomon has well expressed the effect of the annual gathering at Ahmadnagar. A general quickening of Christian life, of Christian activity and zeal, as well as of thought and intellectual energy, is its natural result. Missionaries, preachers and private Christians scatter to their several places of labor with new ideas, new hopes and new strength. They go away feeling more strongly than when they came, the power of the love that makes them one, and the force of that attachment which binds each member to the common Head. An intellectual and spiritual energy has been imparted, new measures of life have been received. Considering the influence exerted upon the Christians as well as that brought to bear upon the people of the place where it is held, it is by no means strange that the missionaries regard it as a most valuable auxiliary to their work, that the Christians themselves look forward to it with pleasant anticipations, and that it is, apparently, exerting each year a larger influence. Other Christians in the Bombay Presidency than those connected with the American Mission feel interested in it, and are beginning to attend it with greater frequency and in larger numbers. Last year three prominent native clergymen of the Scotch Free Church contributed much by their presence and their words to the enjoyment and profit of all. Often also missionaries from other parts of India are able to attend as delegates from other missions, or as unofficial visitors. Sometimes these visitors are able to address the congregation in Hindustani; or if not, they speak in English through an interpreter; but in either case their presence adds not a little to the common enjoyment. In short, the Ahmadnagar October meetings are to the Christians of the Bombay Presidency as a little Allahabad Conference.

Last September, Rev. R. Winsor, of the American Mission at Satara, in the Bombay Presidency, issued a circular with reference to a proposed "Boys' Industrial Home" at that place. Satara has been occupied as a station by the American Mission for many years; but in Mr. Winsor's opinion the influence exerted by the Mission over the people of Satara and the surrounding districts has not been so great as it should have been; much faithful labor has been performed, but without producing adequate

results. He, therefore, felt that some other method of getting access to the people and of accquiring influence over them, than those hitherto employed should be tried. Inasmuch as habits of deception prevail largely among the people, they are only too apt to impute the same tendency to others, and to believe that those who preach to them are actuated by selfish aims, and that their words are to be received with distrust. Under the influence of this belief Mr. Winsor asked himself what could be done to establish a bond of confidence between the Christian preacher and the people he sought to reach with Christian influence. He concluded that he would try to get hold of the boys; and for this purpose to gather them into the proposed Industrial Home, where they could "be taught the common useful trades in addition to the school "training the Mission gives them." The proposition contained in Mr. Winsor's circular is to erect two plain and inexpensive buildings, the one for the boys to live in, and the other as a workshop. It is the purpose to begin in a small way, and to let the Institution grew as circumstances require. Mr. Winsor was able to announce in his circular such a small beginning, as sixteen boys were on the groud when it was issued, and before the buildings were ready to receive them. In response to the appeal for funds contained in the circular, the sum of Rs. 1,295 has already been contributed by friends of the enterprise. The buildings are now ready, at a cost of hardly Rs. 650.

Mr. Winsor feels much enthusiasm for his scheme, and has succeeded in imparting enthusiasm to others who are in a position to afford, and who have afforded substantial aid. The plan, it must be confessed, is not in accordance with the traditional policy of the Mission to which Mr. Winsor belongs, especially the provision, which we understand to be included in the scheme, that the boys shall be gratuitously supported, for a time at any rate, while at the School. The experience of the Mission goes to show that money paid for the gratuitous support of Hindu pupils at mission schools is not expended wisely. But the American Mission does not propose to bind any one by its traditional policy; or to hold any one back from any effort to which he believes himself providentially led, or which he regards as one promising good results.

The school began, last August, with two pupils; before November 1st the number was 16, all from the *Mahar* caste (a caste below the *Sudras*). Three have been removed by their parents, who were not pleased with the Christian instruction which the boys must receive, but three others have come in their place. They come from seven different villages. The cost of their support (without clothing) has been thus far Rupees 24 per month. Instruction is given in the ordinary branches taught in all the schools maintained by the Mission, besides which the trades of weaving, turning and carpentry are also to be taught, and perhaps others in future. We understand that in teaching these trades assistance is received from the local prison authorities, but exactly in what way we are not informed. The boys are to work daily a sufficient number of hours to accomplish something, but not enough to detract from their progress in the intellectual branches of study. The teachers who give instruction in the latter department are the teachers of the regular mission school at Satara, of which, so far as the study of *books* is concerned, the "Boys' Industrial "Home" may be considered simply an offshoot.

We trust that all the hopes cherished by those who are concerned in this enterprise may be abundantly fulfilled.

A MOVEMENT has lately taken place among the educated natives of Bangalore, including several of position and influence, indicative of considerable advance in liberal views, and promising much good in the future. We allude to the formation of a "Literary Union;" the objects of which are, (1) The mutual improvement of the members by means of fortnightly meetings for discussion, occasional public lectures, a library, and a reading room; and (2) The improvement of vernacular literature; and encouragement, as far as possible, of the education of the masses, and of female education. The monthly subscription is 2 Rupees, with an entrance fee of 10 Rupees. A second class is admitted on the payment of 1 Rupee a month subscription, and 5 Rupees entrance fee, but these have not the privilege of taking home periodicals. The Reading-room is well supplied with a large number of the leading newspapers and magazines, published in India and in England. Members of all classes are admitted, including Europeans and native Christians; and one of the rules provides that "the Institution shall be open for the delivery of lectures, "with the permission of the executive committee, by any body, whether "a member or not, on any subject, and in any language."

Two meetings for discussion have already been held. The subject at the last meeting was:—"Our social evils and their remedies." This subject was ably handled by several speakers. Five Europeans, four of them missionaries, were present and took part in the discussion, their presence being warmly welcomed, and their remarks listened to with much attention, by the native members. The evils referred to were the following:—caste, early marriages, inordinate expense at weddings, the want of female education, and the position of women in general. One of the speakers spoke against the great gatherings at religious fairs, as generating disease, and otherwise injurious in their tendency. Another divided the subject into three parts, physical, intellectual, and moral. Physically, he said, that Hindus, as compared with Europeans, are of low physique, which he attributed to intermarriages among those closely connected, and those marriages entered upon at too immature an age, the physical training of children and youth being also not sufficiently attended to. Intellectually, he considered his countrymen far too sensitive in regard to adverse criticisms on their views and habits. And morally he admitted that they were destitute of that manly courage which is necessary in order to act out what they think to be right.

As to the remedies for these evils, the difficulties in the way were described as serious; too great haste in attempting to root up old established habits was deprecated, and it was thought best to be content at present with using all proper means to spread enlightened views on the above subjects, and wait for a change in the public mind.

The tone of the papers read may be gathered from the following extract from one of them:—

"The *position of women* in native families ought to engage our attention. The position the female holds as mother, wife, daughter, or sister, is very important; for many of the social evils among Hindus, have their origin here. The exchange of

thoughts with a female is generally considered beneath notice. Their suggestions often meet with contempt; and from this cause the concerns of the domestic circle are frequently very defective. The woman's place in the family should be respected and she should have a voice and part in every well ordered family.

"Modesty in a woman is an ornament of great price. But there is such a thing as false modesty; which, coupled with the semi-zenana life they lead, is a great evil. A woman cannot shut herself up, and yet be a suitable helpmate for her husband. Let this seriously engage the attention of all Hindus, let the females feel that they are trusted.

"The *idea of a home* also ought to be developed in native society. *Home* is not mere shelter, and sharing in the necessaries of life. The social gathering of a family, where common interest binds all the members, and where the different members seek the company of each other, ought to be impressed upon the native mind as constituting a home. Hindus have no particular time in which the different members of the family can expect to meet each other. Their meals are taken each by himself. They should have a dining time, when the members of the family, male and female, meet on common ground. Thus they will learn how to associate in company, and the sacred bonds of the family will be strengthened."

The origin of the Canadian Baptist Mission at Cocanada, Madras Presidency, is interesting, because it furnishes an illustration of that independent zeal and self-denial on the part of the native Christians which all desire to see developed. The early history of the mission is mostly the history of one man. His name was Thomas Gabriel. He was converted early in life, and joined the Evangelical Luthéran Church at Rajamandry; he was at this time a signaller in the Telegraph Department, having reached that post by extraordinary energy and perseverance. About the year 1867 he was ordered to proceed to Bombay; but when he reached Madras those orders were countermanded and he was told to remain there for instructions. While waiting in Madras (three weeks) he got acquainted with Rev. Das Anthravady, Mess Writer of the 41st Madras N. I., and pastor of a small Baptist Church in that Regiment. They spent most of the time in discussing religious questions and points of doctrine, and as a result Mr. Gabriel was baptized with his wife and added to the Church. Having soon after had orders to return to Cocanada, he settled here the same year, and as opportunity offered began to preach the Gospel to his fellows. God blessed the Word and some were converted. His desire now was to devote himself wholly to the work of preaching. In order to do this he resigned a salary of Rs. 75 a month and his prospects of a pension and joined Mr. Bowden, a Plymouth Brother, who has had a mission in Nursapur for many years. After working with him for about a year, he with several others separated from them on the Communion question. From this time he was dependent on his own resources for the means to carry on his work, and entered into business which he carried on for some time with little success. From time to time he travelled among the villages and preached the Gospel with success. In 1870 he was publicly set apart as an evangelist in Madras and obtained license to marry. After his return from his ordination he prosecuted his work for a time, but business difficulties increased and a heavy debt crippled his energies. The membership had increased to about 150, with several teachers and preachers, but money could not be had. He applied to the "English "Strict Baptist Mission" for aid, but want of funds made them decline.

Tho Mission was then offered, through Rev. J. McLaurin, then of Ongole, to the Baptists of Canada, who took it up and sent Mr. McLaurin there last March. Since that time Mr. Gabriel has labored as an Evangelist with much success. During the last nine months 120 professed believers have been immersed, and there are quite a number awaiting tho ordinance. Four preachers and three school teachers are employed in the field. In Cocanada there is an Eurasian day and Sunday school, and Telugu Sunday school and also Telugu preaching. There is also an English service Sunday evening. Mr. Gabriel was one of a class of men sorely needed in India. He could *deny* himself for the Gospel. Ho gloried in the Gospel. He drank deeply of its spirit and understood, as few of his class do, the doctrines of divine grace.

The great tendency among native preachers is, to exalt *law;* "Do "this and live," is too often the burden of their message. But Mr. Gabriel understood God's plan of saving men too much for that. He loved to dilate on the *love* of God as shown by the death on the cross; and would, with thrilling eloquence, challenge his audience to produce such a scene as that, in all the history of their gods; or point out such a passage in their sacred books. But his work was done; he died after a week's illness, on the first day of the present year. The Mission for which he toiled and prayed and denied himself he lived to see firmly established, and he closed his eyes in peace, and unwavering confidence in his acceptance in the blessed Saviour he so loved to proclaim to others.

The Mission, in his death, has received a heavy blow. "A noble "man has fallen," writes Mr. McLaurin, "A rare Telugu has passed "away, and I feel crippled for want of the right kind of men." "The "Mission we hope to carry on in the name of our Master, and believe that "God, even our God, will bless us. One of our warriors has fallen. "There is a wide gap in our ranks, but the Master can fill it up."

A Preface to the tentative Edition of the book of Genesis in Telugu, undertaken in connection with the Madras Auxiliary Bible Society, has lately been issued by the convener of the Committee of delegates appointed by that Auxiliary to carry out the revision of the Telugu Scriptures.

In this tentative Edition the delegates have been guided by the following resolution, unanimously adopted at a meeting held January 2nd, 1873:—

"With reference to the style of this translation, it is resolved, 1st, "that it shall be simple and clear, so that it may be perfectly intelligible "to the lowest as well as to the highest of the people; and 2nd, that the "use of *Sandhi* be avoided, except where it has become established by "universal usage *in the ordinary conversation and correspondence of the* "*present day.*" In accordance with this sound principle, such words are rejected which, though conformable to the *Vyákarana,* "an ancient "standard or grammar to which all poetical compositions must be "conformed," are not now in use or commonly known among the people. "To read," as the preface says, "the Bible in the language of Chaucer, "and then expound it, or preach in that of Spurgeon, or John Bunyan, would "be something like what we hear when a pandit expounds any classical "poem to a Hindu audience; and something like what we should have

"to put up with in our Christian assemblies, unless we were content to "see an admiring audience stare at us with mute astonishment, should "the *Vyákarana* be allowed to regulate the style of our Telugu translation."

The existing translation, with which the people have been doing for the last fifty years, is universally condemned; and most earnestly it is to be hoped that, ere long, they will read in their own tongue "the wonderful "works of God." The preface points out that "the chief objection to the "adoption of the pure vernacular of the present day seemed to the "delegates to arise from the action of the heads of the Educational "Department. Most unfortunately for the progress of true knowledge, "they recognized no degree of intelligence or skill in the use of the "language universally used by all classes of the people in the present day. "The test is a crammed knowledge of what may have been the language "of the people five hundred or a thousand years ago; but is not their "language now."

Suggestions and criticisms are solicited in the preface in relation to the proposed renderings into Telugu of the following words: Lord, Heaven, the law, man or mankind, sacrifice—and the related terms, breath, spirit, soul, life. Of these, the rendering of sacrificial terms may be expected to awaken the greatest interest and discussion. In the Indian languages generally, the Sanscrit word *bali* has hitherto been used; but in this preface, which, under the head of *sacrificial terms*, is largely a reprint of the article on "the Use of Sacrificial Terms in the Indian Languages," which appeared last year in the January number of this *Review*, it is shown very conclusively, as it seems to us, that *bali* "is irreclaimably an unclean "word, incapable of being hallowed to any Christian use," having nothing of the sacredness or true meaning of sacrifice associated with it, being never offered to any being regarded as God, but signifying, as Dr. Winslow, in his Tamil-English Dictionary gives it, "Sacrifice of an animal re- "garded as food for a ferocious deity." "Among the non-Aryan inhabit- "ants of the Deccan and Southern India, it is a specific word, being offered "*only* to *Kali*, or to devils." Its use in the Word of God, and in close connection with the Christian atonement, thus "assigns to the Christian's "God, the position, passion and propensities of a demon." We are disposed to think with the writer of the preface that the use of this one word must have "contributed to hide from the people of this country, the "philanthropy of God our Saviour, commended to us in the great "atonement." It is proposed to substitute, in the new version, the Sanscrit word *yajna* or *yaga*, as the generic name of sacrifice, which, though not so well understood by the people generally, expresses, in common with θυσία and *sacrificium*, something sacred, something offered avowedly to the supreme God, something propitiatory, and something slain. And to say the least of it, it certainly is not "fair *transla-* "*tion*" to foist in words that convey other ideas than these, and such as are abhorrent to all our true ideas of sacrifice,—"to use language which, "in ordinary usage, expresses simply the averting of mischievous ill- "will and malignity."

A Conference is to be held at Allahabad on the 24th and 25th of February on *Urdu and Hindi Christian Literature.* The matters which will come before the Conference in connection with this important subject

are numerous, and are specified in a small pamphlet by Dr. Murdoch, who is at the bottom of this little plan. A Report of the Conference will probably be printed, which we hope to notice at length when it appears, so only a brief mention of the plan is required now. The subjects of the Conference, says Dr. Murdoch's pamphlet, will be the following :—

"I. To take stock of existing Christian Literature in Urdu and Hindi.

"II. To draw up a List of Tracts and Books which it is desirable to prepare, allotting them, so far as practicable, to different societies.

"III. To consider publishing arrangements.

"IV To promote the circulation of Christian Literature."

Dr. Murdoch has written a letter on Hindustani and Persian Text Books to the Madras Government, pointing out that these books contain some very objectionable passages, and ought to be thoroughly revised before sanctioned for use in Government schools. The influence of the books sometimes used in schools tends to the formation of habits of deception and even of perjury; and, what is worse because probably more common, encourages Muhammadans in their love of sensual pleasure, one of the greatest obstacles in the way of their progress. Sadi's *Gulistan* is one of the most widely read text-books. There are two chapters in the book, one on "Love and Youth," the other on "Imbecility and Old Age," containing matter unfit for perusal by lads. The whole book is down for the First Examination in Arts of the Madras University in 1875. An expurgated edition of this book is called for. Such an edition in Persian has already been published by the Panjab Government. The Madras University has also prescribed for the Matriculation Examination of 1875, the poem "Yusuf and Zulaika," a long, erotic Muhammadan poem on Joseph and Potiphar's wife! Dr. Murdoch, in an appendix to his letter, gives the opinion of two competent Persian scholars in the Panjab, Rev. Messrs. Hughes and Wade, upon this poem. They agree that the book is totally unfit to be put into the hands of young men. One of them also states that the Maulvis of Delhi will not allow the book to be read in their schools. Nobody asks the Government to teach religion in schools supported by the State. But it is reasonable to ask that it should not teach immorality and vice.

A Census of Travancore is shortly to be taken by the Native Government of that State. Preparations are in progress, and a proclamation has lately been issued by the Maharaja explaining that the object in view is simply to obtain accurate statistics, and imposing heavy fines on any who shall submit incorrect returns or spread false rumors and frighten others from compliance.

Such a Census will supply most useful information to those interested in Travancore. A Census was taken in 1836, and again in 1854, since which time there has been none. According to the Census of 1854 the population of the State numbered 1,262,647. It must now amount to fully a million and a half, perhaps a good deal more. In neither Census was any notice whatever taken of the numerous Protestant Christians connected with the London Mission or the Church Mission. They were classified simply according to the castes to which they formerly belonged.

This has been a long-standing grievance to the native Christians, and it is hoped that in the present Census this injustice will not be repeated. The Travancore missionaries have had the matter under consideration, but we have not been informed what result has been arrived at,—whether they propose to memorialize the local Government or not. The action of the Travancore Government towards the native Christian population in the matter of education has been not only illiberal, but unjust and oppressive. A memorial on this subject drawn up by the missionaries has not resulted in any improvement, or even been answered by the Travancore Government.[1] This constitutes but poor encouragement for the missionaries to interpose on behalf of the Christians again, even in a matter of less importance.

The Vakil in Travancore (Sesha Iyengar) referred to at pages 128 and 375 of the first volume of this Journal, has issued a small volume in Tamil, his native language, on the subject of Widow Remarriage. It is dedicated to the *Vidhavodvaha Sangam*, or Widow Marriage Association of Nagercoil. It contains lists of many influential Hindus who are in favor of the remarriage of young virgin widows, to save them from the sufferings and evils to which such are exposed. Numerous texts are quoted from the Vedas, Shastras and Puranas to prove that such marriages are not really contrary to Hindu law. No doubt many Hindus would be glad to save their children, their sisters and other female relatives from the fate of the widow, did they see their way clear, or had they the courage to go boldly forward and do so. Yet there are cheering indications of progress in public opinion on this subject. It is but a few weeks since a widow remarriage occurred at Bombay, the parties being of very high caste, and the bridegroom a prominent member of the Brahman community. Not only was there no disturbance either at the wedding or after it, as has sometimes been the case, but even a respectable number of the so-called "orthodox party" so far forgot their prejudices and opposition as to attend, participate in and apparently enjoy the festivities on the occasion. Truly the world moves.

The first Prince of Travancore appears before the public once more as a lecturer. We are glad to see that in this attempt he has descended from his flight into the region of ethics, and announces as his plain and common-sense subject, "Our Industrial Status." Here certainly there is no opportunity for propounding fine theories for the moral regeneration of the land through voluntary societies of individuals pledged to behave properly and to avoid lying, stealing and other objectionable practices. This third lecture was delivered last September. We are rather late in getting hold of it, but the interest of the subject no less than the interest of some of the facts presented may serve to excuse our tardy notice of it. The lecture is, to say the least of it, an able production and reasonably correct in its statements and conclusions.

The lecture refers principally to the state of Travancore, with which the Prince is most familiar, but which he declares may be regarded as an "epitome of India," as India itself may in a sense be called "an

[1] See the *Indian Evangelical Review*, No. 3, p. 376.

"epitome of the whole world." "It will be difficult," says this enthusiastic lover of his native soil, "to name another land which, within so "narrow limits, combines so many, so varied and so precious natural "blessings." Yet this land, so blessed by nature, is far from what it ought to be; its blessings are not made use of, its resources are not developed. The trouble, as the Prince very truly states, is that the people are not sufficiently industrious. Yet some of the people are extremely industrious. For instance, the "poor Pulayas of North Travancore, "working in the Puncha paddy lands." The Prince thinks that the spectacle of these people, working from morning until night at the thread-mills by which the water is raised, "is a most interesting sight." He likens them to "hill-squirrels in our menageries, which ceaselessly scramble "over the revolving barrels in their cages." We fear that neither the squirrels nor the men enjoy the "interesting sight" quite so keenly as the Prince appears to. The fact is that these men were once the legal, and are now the virtual slaves of their Sudra employers, and their legal freedom is merely nominal and leaves them in pretty much the same circumstances as it found them. The Shanars, or toddy drawers of South Travancore present another instance of industry. Sir Madhava Rao, "in one of his admirable Administration Reports," has drawn "a most pleasing picture" of Travancore, which the Prince introduces at this point. We follow his example, not because the representation is true, but because it is, on the whole, rather interesting :—

"The rice lands lie in a rich valley watered by perennial streams of crystal purity. Not far, but on the slope of the next hill, the owner resides with his family in a garden of his own, from which he looks cheerfully upon his cherished inheritance. In this garden there is a simple but cool cottage, mostly a timber structure, the material used being, probably, the jack grown in the patrimony itself. The family has occupied this humble mansion for generations, and means to abide there for all time to come. Many useful trees have been fondly reared around, such as the cocoanut, the jack, the areca, the tamarind, the mango, the laurel. To some of these the green pepper vine parasitically clings. Young trees are planted at intervals; in time to supply the place of the old ones, and are watched with the tenderest solicitude. Where there is a little spare space, there are yams and other edible roots of various kinds and vegetables, or some dry grains carefully grown. The luxuriant plantain, in all possible places, spreads out its broad verdure and thickens the shade of the trees above them. Some heads of cattle are cheaply maintained. The milk of the cows is useful to the family and the bullocks are used for the plough. The manure is carefully secured for the garden and for the rice fields close by. Almost every member of the family takes part in the work of making the most of the property for the common benefit. Early in the morning while the trees are yet dripping with the dew, the mammutty is busily plied. In the cool moon-light in the evening, so charming after a brisk but passing shower, the enclosing wall is strengthened or repaired. Even the females and children have their appropriate and cheerful tasks in congenial privacy. The manure gathered from the stall, and the ashes collected from the kitchen, are distributed among the various trees. The garden is weeded, and fallen leaves are swept clean into a corner to be fired at leisure. The fibre of the cocoanut is prepared and spun into coir yarn. The fronds of that most cherished of all trees are plaited and kept by for the annual thatching of the cottage. The harvested grain is occasionally taken out from the ancestral 'pathayam' (timber granary) and spread out to dry. Spare produce is taken to the neighbouring fair and exchanged for the few things which the property itself cannot supply. In short, the whole presents a most pleasing picture of light but diversified labor, health, content, and comfort, unruffled by anxieties' unembittered by rivalries."

"Now," proceeds the royal lecturer, "divested of the poetical varnish "with which perhaps this is slightly surcharged, it still depicts very

"faithfully the rural Arcadia of Travancore." By all means let the varnish come off, and let us "charge" it instead with the good honest black paint of solemn fact, and then how does our "rural Arcadia" look? Dense ignorance—superstition—soul-degrading demon worship—want of clothing—want of proper food—slavery—caste oppression—men of low caste not daring to build a decent house, or to walk openly in the public road,—are these mere trifles to which an "admirable Administration "Report" should be blind?

The Prince points out how the industries of the State might be improved, and the prosperity of its inhabitants increased. "With perhaps "a few exceptions, almost everything useful to man, as food or for other "purposes, has been found not only to grow, but with ordinary care and "labor, grow to perfection" in Travancore. Travancore might rival Bombay in the production of cotton, Bengal in the manufacture of jute, the Nilgiris in coffee, the Himalayas in tea, and in fact nearly every part of India in some product or other, if the people would only take hold and work. But we cannot follow the Prince through the details of his subject. "In short," to quote again his words, "we have inexhaustible "hidden wealth under our feet and around us, and it requires only in"dustry and capital to tap it." The words of the Prince on education are so exceedingly sensible, and on the whole so well adapted to India in general, that we must be allowed to quote them in full:—

"Taking the statistics given in the last published Administration Report of Travancore, I find that there were in the Central English school 784 students, in the several district schools, 808, and in the vernacular schools of all grades, 8,064; making a total of 9,656 boys. The number must have considerably increased during the two years since that Report; aud, though we are unfortunatly left in the dark, we may safely take it at 10,000 or about seven times the strength of our Nayar Brigade. Almost without exception all these 10,000 young men, I suspect, look to Government employment. The posts of English writers, native Rayasams, and accountants, are necessarily limited by the need for them. Still more so, are Police-Aminships, Tahsildarships, Munsiffships, Sirastadarships, Judgeships and Peshkarships. But the *ships*, in which our young men, following the impulse of a fertile imagination, have embarked, must in many cases, land them in a dreamy land of disappointment. If our Government must provide for all the youths that receive education, our public offices will have to be extended miles, and public salarias to be increased by thousands of Rupees, and, after all, to entertain a host of discontented, disobedient, and sometimes troublesome young men. The sooner the idea that Government employment is the *Ultima Thule* of education is scooped out of the heads of our youths, the better. Be assured that the wielding of a spade, or the driving of a plough, or the treading a watering lever, in one's own interest, is not a whit less honorable than scratching foolscap with goose-quills, taken in itself. Remember that Cincinnatus the Dictator, after saving Rome aud adding glory to its name, returned to plough his fields. Remember that Garibaldi, after liberating the same historical land from modern thraldom, went back to his island home to rear cabbages. I do not mean that those who are being educated should learn to shoulder a spade or drive a plough; but with their sharpened intelligence and ability to read, they can learn much that is practical and theoretical in the various industrial operations; and the knowledge so gained can be employed hand in hand with the capital which our yet undeveloped country must draw to itself. At this very moment a friend at a distance wants an intelligent and trustworthy man to look after a cocoanut plantation in Travancore; and if a youth, who is constitutionally strong, who can read, write, and work simple sums in arithmetic decently, who will not speak a falsehood or walk away with his principal's money, [not many who will not!] and who will throw to the winds the wish of wearing the University gown, or tacking certain letters of the alphabet to his name, would come forward, I can recom-

mend him to my friend. One of the above description can easily procure all necessary information by reading the excellent little book on cocoanut cultivation which the Sirkar Book Depôt contains, and by conversing with the best among neighboring cultivators. If my friend, desirous to institute a scholarship were to consult me about the shape which that scholarship might best take, I would surely advise him to award it for an apprenticeship in practical farming under Mr. Robertson in the Sydapett Government Farm, or in practical mechanics in the Perambore workshop, or in Mr. Deschamps' establishment, or in coffee planting under the best planter in Southern India, or in the Beypore Iron works, or in a sugar, indigo, or jute factory. I would do this because the University and service examinations will always care for themselves."

In conclusion the Prince mentions two instances of distinguished industry on the part of natives of India, who have been, by means of it, lifted far above their fellows. The first case is that of a cooly in Jamaica, shipped from Calcutta in 1855, and who now owns a sugar estate worth £3,833, as well as other property of much value. The other example is that of a native Christian of Travancore, educated in the London Mission School, and once employed as a catechist by the same Mission; afterwards he went to Ceylon and got work on a coffee plantation. He saved his earnings, invested them in real estate in his native land, and finally, returning himself, obtained a piece of land and set up as a coffee planter near Nagercoil. The Prince declares his to be one of the best looking coffee estates he ever saw. He describes it in glowing language as follows:—

"In his neat, picturesque, and comfortable little *châlet*, with a coy little stream of crystal water near it, with every comfort which charaterizes a contented and cheerful homestead, with a bracing climate, with congenial and invigorating exercise in connection with his property, with the fruits of honest labor around him, with the sweet pleasure of having, ever and anon, silently contributed to a thousand little charities, without begging of any one or crossing any one, and above all, with a clean conscience, Mr. Devasahayam presents a model of life every way worthy of imitation in principle. He owns now property rated at upwards of 20,000 Rs. in all; and I believe does not think of any more speculation."

Surely this is remarkable testimony not only to the good effects of industry, but also, when borne by a Hindu nobleman, to the excellence and power of Christian principle.

We beg leave to acknowledge with thanks the receipt of the following pamphlets:—

Colportage; The Eighteenth Annual Report for 1874. Madras Bible Society.

Fifteenth Report of the Madras Branch of the Christian Vernacular Education Society for India. 1873-74. With a catalogue of publications.

Second letter on Bible Colportage, by J. Murdoch, L L. D.

Report of the Bangalore Tract and Book Society for the year ending September 30th 1874.

CORRECTION.

It *was stated in the Fourth Number of this* Review, *at page* 502, *that the Society of St. John the Evangelist "fails to secure recognition from the "Bishop at home in whose diocese it has been formed." We are informed that such is not the case; and that the late Bishop of Oxford, during whose episcopate the Society was formed, was the Visitor, and the present Bishop holds the same office.*

We regret that the error was made in the first instance, and that so long an interval has unavoidably elapsed before its correction.

Art. VIII.—BOOK NOTICES.

Hinduism and its Relations to Christianity. By the Rev. John Robson, M. A., formerly of Ajmere. Edinburgh: William Oliphant and Co. 1874. pp. 328, 8vo.

"This book," says the author in his preface, "is offered to those "who take an interest in India, and especially in Indian missions, as an "attempt to enable them better to understand the religion of the great "majority of the people of that land." Mr. Robson was for twelve years connected with the mission of the United Presbyterian Church in Rajputana; he can therefore speak with authority concerning Hinduism, of which he has been a careful and observing student. He endeavors to shew, from a comparison between Hinduism and Muhammadanism, and Christianity, that, while Hinduism may contain much vitality, and teach much that is true, there is still in it "an ineradicable vice which neutralizes all that "is good, which has paralyzed and must paralyze all those efforts at "reform within Hinduism that more enlightened Hindus have made and "are now making, and which leaves Christianity the only hope for "India."

In the execution of this plan, the style adopted must be mainly historical. Mr. Robson passes in review, first the earlier religions of India—the Vedic, Brahmanism and Buddhism; then post-Buddhistic Hinduism; a short chapter treats of Indian Muhammadanism. All of this introduces the comparison between Hinduism and Christianity, which occupies the remainder of the book.

A work which undertakes, in the small compass of an ordinary volume, to treat so large a subject as Hinduism, cannot undertake to be exhaustive and profound. Mr. Robson does not undertake this; but he does give a clear account of Indian religions, which, while it does not pretend to satisfy the scholar, affords to the general reader the means of forming an intelligent idea of the Hinduism of to-day, the process of its development, and its relations to Christianity.

In considering the relations of Christianity and Hinduism, Mr. Robson speaks first of the Affinities and Antagonisms of the two systems. The differences of the two systems are seen most clearly in connection with those very points on which they are most alike. For instance, in regard to the doctrine of salvation; both agree in making it the chief end of man, to show its way the chief end of religion; in both it is "liberation." But with the Hindu it is simply liberation from an outward evil, without involving any change in the man himself; while Christian salvation is liberation from a deadly disease which has affected the man's whole being. The agreement and disagreement respecting the way of salvation are no less striking. According to either faith, a vicarious sacrifice is necessary. But while Christianity presents it in the voluntary sacrifice of Christ, Hinduism holds up the doctrine of transmigration of souls,—the Hindu suffering, and suffering by compulsion, in one life, for the sins of a former life, and thus becoming both the atoner and the atoned for. Other points of likeness and unlikeness are the doctrine of the Incarnation, and striving after likeness to God.

Two points are seemingly favorable to Hinduism. One is the low character of some in Christian lands. But, says Mr. Robson, "in comparing the lapsed masses of this country [Great Britain] with the worst "castes of Hindus, it must be remembered that the defect in the former "is their irreligion, in the latter it is their religion." Again, with reference to the good men among the Hindus, it must always be decided how much of the alleged goodness is the result of their religion.

Mr. Robson shows briefly, yet convincingly, that the only reform of which Hinduism is capable will be, of itself, the destruction of Hinduism. His few comments on Brahmism seem to us exceedingly just :—

> "The system is not Hinduism, nor is it Indian in anything but name. It is more un-Hindu than Christianity. It is the Spiritualism of Newman and Parker, and it ignores those true religious aspirations in Hindusim, which Christianity recognizes, and for which it offers satisfaction. A divine revelation, a divine incarnation, and vicarious atonement for sin, are elements which bring Christianity nearer than Brahmoism to the faith of the Hindus, and make it more likely to be ultimately the refuge of those who feel that the old faith does not satisfy their religious wants. Chunder Sen's movement is too recent for us yet to predict what the verdict of his countrymen may be, but meanwhile Christianity can claim that, in so far as nationality or adoptability to the Hindus is concerned, it is a better instrument of reformation than Brahmoism. This has shown that it is impossible to leave Hinduism, and not accept Christiauity, without going farther from it than even Christianity does."

As to the conservative wing of Brahmoism, it is simply relapsing into heathenism. "Adi [the conservative] Brahmoism set out with the "design of fulfilling the old religion, and it has done so; but it has "proved that no fulfilment of the old religion can be a reformation." Reform in India means the introduction of that which is not found in Hinduism, but which is opposed to it.

The "Attitude of Christianity with reference to Hinduism" is the title of the last Chapter. Two principles must decide this attitude,—Intolerance and Confidence. Here again we quote directly from Mr. Robson :—

> "I use purposely the word intolerance, for it is with this that the Hindus reproach Christianity, and it virtually amounts to love of truth. If Christianity once becomes tolerant, as they understand the word, it falls vanquished—it becomes Hinduism. While friendly to the Hindus it must be tolerant of their errors. To the false tolerance of Hinduism it opposes a true intolerance, to the false intolerance of Hinduism it opposes a true tolerance. To that tolerance, which admits as true every form of belief held by others, however much opposed to that held by one's-self—which allows every kind of worship and every mode of life to be equally acceptable to God and equally conducive to salvation,—it opposes the intolerance of declaring the consistency of truth, and the universal obligation on all to search it out and act according to it—to seek to know God's will and to live according to it. To the false intolerance which forbids a man liberty to change his creed and act out his convictions, it opposes the tolerance of allowing, nay requiring, every man to profess what he believes to be true, and to act out his belief, provided that that does not include practices opposed to morality."

Christians should likewise go forward in their work with that confidence which the means at its disposal and the past success of its efforts are fitted to inspire. A brief mention of some of the difficulties which operate adversely to Christianity, with other concluding observations, brings to a close an exceedingly interesting and useful work.

Grammatical Notes and Vocabulary of the Peguan Language. To which are added a few pages of Phrases, &c. By Rev. J. M. Haswell. Rangoon: American Mission Press. C. Bennett. 1874. pp. xvi, 160, 8vo.

This little book is the fulfilment of a promise made by Mr. Haswell about a year and a half ago in a prospectus which we noticed at the time. The work would have been larger but for the physical infirmities of the author, which before the book was published so greatly increased as to render it a matter of great difficulty for him to superintend the correction of the proofs. In an introduction of 16 pages the book gives an account of the Peguans, their religion, their customs and their language. The question of their origin Mr. Haswell regards as unsolved and unsolvable. Dr. Mason thought they came from India and were allied to the Kols; but evidence of this is wanting. Mr. Haswell's own opinion is that they came from the east or north-east, rather than from the west, but that their words for *north* and *south* show them to have lived long in regions where north-east and south-west monsoons prevail. They are Buddhists, but much more addicted to demon-worship than the Burmans. The boys are, for the most part, taught to read, but their education stops there, and that little is often forgotten; the girls are wholly untaught, and on the whole, the people are indifferent to the value of education.

The language is gradually going out of use. Mr. Haswell says that the sooner it is supplanted by Burman, the better, though it will be many days before its use will entirely cease. A few sentences extracted almost verbatim here and there from Mr. Haswell's Grammar will enable our readers to judge for themselves something of the character of the language:

> The Peguan Language is written from left to right without separation of syllables or words. There are but few words of more than two syllables, and they are mostly of Pali origin. That the Peguan Alphabet is from the same source as the Burman, does not admit of doubt, nearly all the simple characters being the same, and many of them having the same sound.
>
> There are no changes in Peguan nouns to mark their relations to other words. This is shown only by their position; neither is the singular number distinguished in any manner If definiteness is required the numeral *one* is added. The plural is some times designated by *taw*, they. The only way of designating the gender of a noun is by adding a word to it. In the same way a man of mature age is distinguished from a young man by a word placed before the noun. The case of a noun also can be known only by its position. The nominative case always precedes the verb; the objective generally follows it. But where several nouns are governed by the same verb they always precede the verb. The possessive case is shown by the thing possessed preceding the possessor, as, instead of saying "my house," they say "house I" The dative is sometimes denoted by a preposition before it.
>
> Instead of adjectives being placed before the noun they are placed after the nouns which they qualify.
>
> The verbs are either transitive or intransitive, and some of the trausitive verbs are formed from the intransitive. The tenses and modes of these verbs are however very imperfectly shown. They are indicated by affixes and prefixes, but frequently there is nothing save the connection to show the meaning.

Twenty-two pages of the body of this work are occupied by the "Grammatical Notes;" the vocabulary of the Peguan language takes up a few over a hundred; and a few Peguan phrases, transliterated and translated, with two or three legends, also translated, occupy the remaining pages. Its preparation has been to the author a labor of love. It is the language which he has used during a long and useful missionary

career as the medium of religious instruction, and he has spent his declining years in this effort to perpetuate its memory when it shall have ceased to be a living tongue.

YAWAN BHASHA KA BYAKARAN, a Grammar of the Greek tongue, in Hindi, (Devanagri character) Lithographed, pp. 281. Allahabad: North India Tract Society.

The last number of this *Review* contained an article by the Rev. W. Hooper, C. M. S., of the St. John's Divinity College, Lahore, on the best method of teaching Greek to the natives of Hindustan. The readers of that article will be glad to know that Mr. Hooper's Grammar has been published by the N. I. Tract Society. It is prepared upon the principles recommended by Mr. Hooper in his article, and will prove very useful to the Christians of Northern India. As those principles have so recently been presented to our readers, it is perhaps unnecessary to notice this excellent embodiment of them more fully at the present time.

MINOR PUBLICATIONS.

WE have a number of pamphlets and tracts before us, most of them of Indian authorship. Two are very much alike in subject—*The Office of the Evangelist* is an article by Rev. S. N. Kellogg of Allahabad, reprinted from the *Presbyterian Quarterly and Princeton Review* of the United States; and *The Great Commission and its Fulfilment by the Preacher* is a companion tract to that noticed in our last issue entitled *The Great Commission and its Fulfilment by the Church,* both by Rev. C. H. Carpenter of Burma. We commend Mr. Kellogg's and Mr. Carpenter's papers to the attention of all interested in evangelical work in India. Mr. Kellogg's is more limited in its scope than Mr. Carpenter's, being confined to discussion of the duties of the "evangelist" as distinct from other, and better recognized officers of the Church, especially on missionary ground; while Mr. Carpenter's is a stirring appeal to young men entering the ministry to engage in the foreign service.

The Bangalore Tract and Book Society is publishing two series of English Tracts, selling for one or two pie each, for educated Hindus; also a series of tracts similar in style, but larger, selling for one anna each. The first of the "Biblical series" of these larger tracts, entitled *Jesus Christ, his History, Character and Claims* is before us. Secretaries of Tract Societies and missionaries generally would do well to contract for a steady supply of these excellent publications, as fast as they are issued. They command quite a ready sale. The Christian Vernacular Education Society has published during the past few months a whole library of small English books. We feel called upon to repeat in this connection the advice just offered to Secretaries of Tract Societies. The titles of the books which we have thus far received are as follows:—*Hints to Educated Hindus on Moral conduct; Examinations: hints to students on University Examinations; with notices of other examinations which all require to pass.* These two are one anna each, size, 12mo., respectively 49 and 24 pages. Of a smaller size and sold at six pie each are *English Poetry,* hymns and lyrics selected for educated Hindus; (this by the way bears

the imprint of the Madras Tract and Book Society) and *Prayers for Students and others* (which has no imprint at all—save that of the Press); still smaller, and for two pie each, are *Ganesa* and *Krishna*; two of a hygienic nature—*The Advantages of Cleanliness, or what is the use of your nose?* and *The Uses of Pure Water*; then comes a legion of little story books, entitled *Pleasing Stories, Choice Stories, Garland of Stories, Necklace of Stories, Stories of Boys, Stories of School Boys, Stories of Girls, Stories of Boys and Girls*, and *Stories of Serpents.* After this, if any man wants a story on any conceivable subject, he must send to Madras for it. Those we have mentioned are only a *part* of the stock.

The Trevandrum Religious Tract Society have published several leaflets, etc., of which we have specimens. Some are English, and some contain Christian lyrics, on one side in Malayalim, and on the other in Tamil, so as to suit all parties, as both languages prevail in Travancore. The missionaries frequently sing the hymns at open-air preaching, and then distribute these handbills so that the people may learn to sing them also. A plan worthy of imitation.

Finally from Burma comes a little pamphlet entitled *A Revision of Dr. Wade's Rules for the Transliteration of Foreign Terms into Karen.* We have no doubt at all that Dr. Wade's Rules were as good as they could be to begin with, and that this Revision makes them a great deal better. Unfortunately we are unable to judge of their correctness, and fear that the little pamphlet will not circulate very widely throughout India!

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